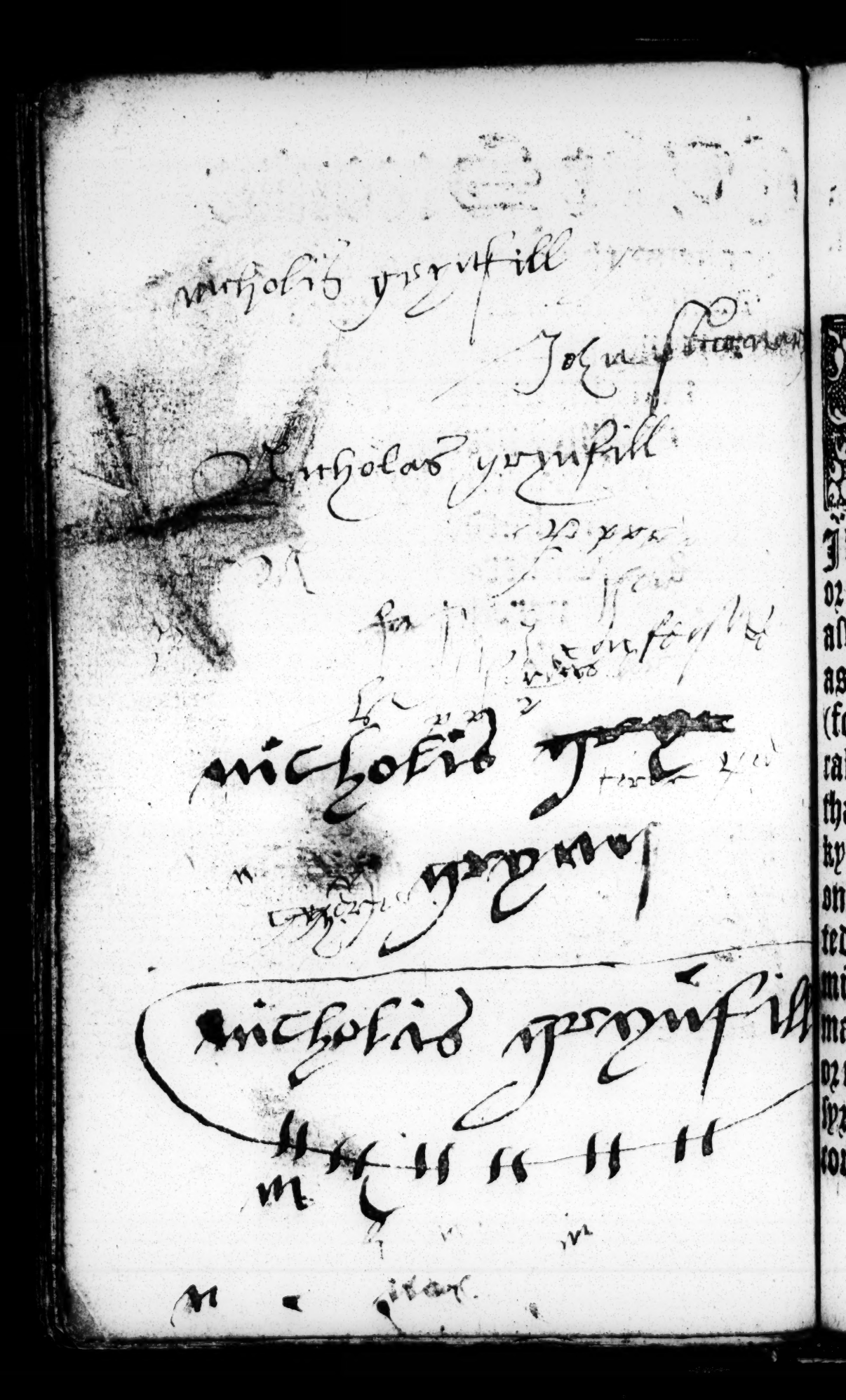
The Seconde

booke of the Garden of wyse-
dome, wherin are conteyned
wyttye, pleasaunte, and
nette sayinges of re-
nowmed personages collected by
Rycharde
Tauer-
ner.

Johnstonge

Johnstonge



Richard Tauerner to the gentle readers.

I Confesse my selfe a detter to you, gentle readers, in that I promysed in my former boke to adde the secõd assuredly, although I haue marked that thys argument or wryting is not ingrate vnto you, aswell for the verytye of the matter, as for the sharpenes of the sentencis (for whiche consyderation they were caleld of the Grekes Apothegmata, that is to saye, shorte and quicke speakynges) yet for my sondry occupacyons wherw I am dyuersly interrupted, I shal not be able to make me promise good, namely, in such sorte as I may satisfie, eyther your expectacion or mine owne. Wherefore I must desyre you, not only to pardon myne incondite and grosse phrase, on whiche

ye shal happen to stomble, but also to wynke at the confuse corner herein. For order in this booke, I protest, I kepe none, but accordinge to the prouerbe that fyrst commeth of the hand that I wryte. And thus fare you wel and see ye fauoure mine honest endeuoures.

✠ Here folowth the seconde booke of the garden of wisdome conteynynge wytty and plesaunt sayings of renowmed persons, selected by Richard Tauerner.

Of Achilles.

ACchilles was asked of Antar which wer the gretest and hardest labours that euer he tooke vppon hym. He aunswered, those that he sustayned for his frendes. Againe

Alas

Aiax asked him, which were the most pleasaũt labours, ỹ euer he suffered He answered euen those same. Meanyng herby, that a noble and worthy personage adourned in dede with heroical vertues, brenneth with a certayne wonderfull desyre and luste, to further the cõmon wale, with which desyre beynge prycked and inwardly tickeled he valiently ventureth vpon most high and ieoperdidous matters nought regardyng his owne priuate weale, but his countreys vtilitie and benefit. Whẽ with this noble corage with this ardent zele and stomake he is thus rapte, doubtles nothynge is sweter, thenne vpon thinges mooste dyficilye and weyghty to enterpryse, and to goe throughe in, euen as vnto a musicien nothing can be more pleasaunte, then the most connynge exercises of his arte,

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Alfonsus kynge of Aragon.

A Certayne knyght hadde ryotously and prodigally wasted all his patrimony and landes whych were verye great, and moreouer had indetted hym selfe excedyngly much. Hys frendes in the court wer suters to the kyng for him, that at least hys bodye mighte not be imprysoned for hys dettes. Alfonsus maketh theym thys aunswere. If he dad bestowed this so great ryches eyther in the seruice of me his prynce or vpon the commune weale of hys countrey, or in releuyng of hys kynsfolkes, I could heare your sute. Nowe syth he hathe spent so greate substaunce vpon hys bodye, it is mete, that his body suffre for it. Lette thys be a lesson to all prodygalytyes chyldren to plucke backe theyr feete betymes ere all bee wasted, leaste yf they doo not,

they

thet happen to be serued as this wise gentylman was.

¶ When he herde saye, that a certain king in Spayne shulde say, that lear nynge was not comly for prynces & noble men, he made an exclamatiō & sayd, thys was neuer nomanes voyce but an oxes. Assuredlye althought perchauace all kynd of letterd be not mete for prīces: yet the study of Gods lawes, the political sciences, morall letters, and the redyng of Cronicles be so necessary vnto them that wt out these, it shalbe very hard for them to furnishe and discharg ye offices wher vnto they be appoynted.

¶ He was accustomed to say, ye wed ded persōs may thus passe ouer their lyues quietlye and wythout complai nynges yf the husband become deafe and the wyfe blynde.

Signifyeng

Signifyinge, that woman kynde is much subiect to the sickenes of gelousy whereof vndoubtedlye spryngeth great variaunce & plaintes. Agayne that the husband is very sore noied & greuē with the langeling and vnquiet tongue of ỹ wife, which greuaūce he shuld lacke. yf he wer deafe, nether shuld she be vexed with the suspicion to be made Cokequen, if she wanted her eye syght. But to thys commoditie may wise mē & women with detrimēt & blemish of theyr body very well atteyne if the husband wil not hereỹ he heareth, nor ỹ womā se ỹ she seeth. This king Alfonse was wonderfull courteous and familyer with al that resorted to his courte. Wherfore on a time cartayne hys speciall frendes counsayled him to be ware, least hys queynush familiaryty might bryde

him

him contempte, & of contempt myght ensue great peryll, and consequently destruction to his person. He aunswereth. Nay, it is more to be feared, lest seuerty and roughnes get vs the enuie and grudge of our comons wher vpon hangeth a greater perill of destruccion, then vpon gentil behauour. When one of his knigtes was alway crauyng somewhat of him and neuertheles forthwith lashed oute agayne whatsoeuer he receaued at the kinges hand: Uerely (q ẏ kinge) if I wold cōtinue to giue the such thiges as thou askest, I shuld soner beggar my selfe then enriche the. For he that giueth the, doth nothing els but pour water into a botomles tub.

¶ Demaunded whom of his subiectes he had mooste deare vnto hym, he answered those that feare rather for me than me, He ment, that those only

be the herty frendes, which rather l
ue theyr prynce, then feare hym.
¶ Also when he was asked whethe
he w[illegible] more bound to his bokes tha
to his weapons or armes he answ
ed out of my bokes I haue lerned b
th armes & ỹ lawes of armes know
ledging by thys saying that the m
ghte impute all to gyther vnto lea
rynge
¶ This kyng Alfonse delited much
in his cognisaunce, which was a pe
lecane diggyng her brest with her b
and launchinge out her owne blood
to fede therwyth her yonge. To thys
pycture he added this inscreption. Pr
lege & progreg, that is to say, for th
lawe and for the stocke. Signifieng
that a prynce ought with a noble co
rage to bẽture vpõ al daũgers aswel
for the defenc of his people as for the
auaũcemẽt of true godlines & religiõ

Of Athanasius.

AThanasius was an inuincible defendour of the catholike trouth, whome became the most pestilent sect of the Arrients could t ouercame with scriptures and ar mentes, they had conspyred to lay lonious crymes to his charge, and to put hym downe. Wherefore tho- ugh their malicious suggestions ey had so kindled themperour Con ncius againste this moste godlye yshop, ẏ he straight awarded oute s commission vnto such as they thē ues named, to syt vpon him. Two yncipall crymes were layde to his arge, the one was that he had ra- shed a woman, the other that he of, a deade mans arme to serue enchauntment. For the proufe of e fyrst, they had hyred a woman to ue euidēce agaynst him that he had

rauished/.

rauyshed her. For the probation
the other cryme, they had gotten on
Arsenius sometime Athanasius le
tour, which for feare of the Bysho
chastening, whome he hadde offē
was fled awaye from hym. This fu
gitiue Arsenius the Arians had hi
out of mens syghtes for a good spa
to the intente it myghte be the bet
beleued that he were deade. Neuer
theleſſe this Arsenius when he ha
learned throughlye what they had
hande against hys olde mayster, wh
ther he abhorred theyr detestable co
spyracy, or whether he was desyrou
by thys occasyon to come in fauou
agayne with his byshoppe, pryuily
by night fled his way oute of the se
crete place where he was hidden. an
arriuinste at Tyre came to Athana
us, vntowhom he opened al ỹ matte

Here this noble prelate as
was

as passyng holy, so also beyng of a
ghte sharpe wyt (for accordynge to
e Lordes cõmaundemente he had
yned ỹ simplycite of the doue with
prudence of the serpent) he gaue
senius in commaundement to hyd
m selfe, til tyme he should be called
the for the purpuse. To be shorte,
e counsel is assembled, the commis
m redde, the woman appeareth, the
ere of a dead man to the terryble
ght of al ỹ were present is brought
a dead mans arme cout of beinge
yed vpon the biere, is shewed forth
emes minds were stricked at the
ght herof wyth indignacion & hat
d. For who would haue thought ỹ
ese thynges hadde bene fayned,
mely of prestes? The woman why
e had her lesson redy taught her be
e, beginneth to tel, how on a tyme
e harbured this bishop Athãasi9 in

here

her house, and how in the nighte sea-
son when she suspected nothing elles
but any such matter, she was by him
rauyshed perforce. Athanasius was
brought forthe to make aunswere to
thys accusacyon. Here Athanacius
of an excedinge pregnauut wytte, se-
cretlye warned Timothie his priests
to counterfeyte the woman. For he
perceaued full well that the woman
knewe hym not so much as by sighte.
When she hadde ended her accusaci-
on, then thus begynneth Timothie
in his Maysters name, sayest thou
woman, I had euer carnallye to doo
with the and that also by force: yea e-
uen thou (q the woman) thou I saye
yf thou remembrest in suche a place
at such a time thou diddest forcyblye
rauish me. Some of them wer asha-
med seinge the womans sklaunder
thus so easely detected & auoided. ye
neuer

euertheles they dyd not acquitte A
hanasius neither punishe ỹ woman
or her sklaunder, bycause the selfe
me were hys iudges and his accu-
rs. They came thã to thother crym
, say they, this mater is to playne,
ere ye se the arme of Arsẽius, which
what purpose it was by the, cutte
, declare thou Athanasius vnto vs
ere wyth lyke sharpnes of wytt the
udent Bishop asketh thẽ, whether
y euer wel knew Arsenius. Some
them make aunswere they knewe
ys face veryе well. Athanasius de-
reth leaue tosende for one that he
uld haue nede of for thys matter.
They graunted hun. To make short
le, Arsenius is brought forth, & his
ce discouered, Loo q ỹ bysshop here
s Atsenius a lyue, beholde his right
rme, Behold hys lyste, hole & sound
owe howe ponder arme commethe
cutte

cutte of declare you. Let this exemple of this most holy lyuer admonysh vs to fense our selues agaynst the wyly and crafty foxes with columbine prudency for al hasardes and chaunces.

☞ Sigismund the Emperour.

THe emperour Sigismund had in his court many yeares a seruaunte vpon whome he neuer bestowed anye notable benefyte for all the seruyce he dyd him. On a time as the Emperour rod through a water chaunced hys horse to stale. At whych thyng his old seruaunt laughed and sayde to hys companyons ridyng with him before the Emperour that the Emperoures horse had lyke property wyth hys master. The emperoure by chaunce hearynge thys asked what he mente, marye (quod the

he seruaunte. As youre horse by hys
kynge addeth more water to the ri
uer where is already aboundaune of
water, euen so doth your Maiestye.
for so such as be welthy already and
flow in ryches ye gyue more ryches.
Here themperour perceuyng he was
closely touched of illiberalye, in that
he neuer rewarded his olde seruaunt
with any worthy benefyte, answered
in thys wyse. Assuredly, I neuer wã-
ted a good wyl to further and auaũce
my frendes and trustye seruauntes,
but ye muste consyder that giftes of
prynces happen not alwaies to them
that haue deserued them, but to such
only as the fatall prouidence of god
appoynteth. And this God willinge,
shal I euydently declare vnto the, so
soone as my busynes dyspatched. I
shall haue gotten anye opportunytie
and leiser. A while after, leiser to his

desyre obteyned, he commaundeth. ij. bores of lyke fascion and proporcion to be brought forth, he fylleth thone with golde, the other with leade of lyke weyght he byddeth his said seruaunt to chose whether bore he wold The seruaunte peysynge nowe this, nowe that bore, stryken with greate perplexitie which he myght best take at laste chase that whyche conteyned the lead whiche when he opened and sawe the lead, thou seest nowe (q the Emperoure) that the faulte is not in me that thou were not amonges other promoted of me, but in thy owne mysfortune. Declaryng hereby very prudently that the happy) successe of thynges onelye chaunceth vnto men from god aboue.

¶ Thys Emperoure beynge muche prayse worthy for other thynges, in thys one thynge was exceedynglye to be commended, that lyke as his selfe

loued

loued the knowledge of tongues and of good letters, so he alwayes studied to auaunce and promote men that excelled other in learning. For which thynge when he was blamed of certayne princes of Almayne which hated good letters, that he so exalted men of lowe byrthe for the commendacion of learnynge: Why (quod he) shoulde I not loue suche as nature woulde haue excell the rest of menne? The almaynes doo attribute verye muche to nobilitie of bloud. But the prudent emperoure obserued, that in learned personages was a thynge of muche more worthynes and nobleines, then in stockes. They haue the walles of their houses poytered with armes, with conysaunces and wyth the ymages of theyr auncestours, learned menne haue theyr mynde furnyshed and decked wyth good disciplines. Wherefore, as by nature the

minde is more excellent, then the bodye, so the ornamentes of the wyt be farre fayrer, then the badges of outward nobilitie. He that hath nothing elles, then the armes and ymages of hys auncestours, in opinion is noble rather then in dede. But who so is adiourned and decked with vertue, frō whence floweth also that vulgare nobilitie, hath the true and vnfained nobilytie.

The trouth of this matter declareth to al the world the most noble kynge Henry the eyght, who to the most roy all nobility of stocke hath also ioined the most true and very nobilitie that is to say renowme of learning, of prudence, of graue iudgemente mete for so noble and magnifycente a prynce. would god all other noble menne of birth wold take exāple of his maiesty to purchase vnto thē thys renowne

Ploti-

Plotinus.

Plotinus a Philosopher was desyred by a certayne paynter named Amelius that he woulde suffre hym to poyture and drawe oute the forme & picture of his body. The philosopher would in no wise suffre hym saying. Is it not ynough for men to cary aboute wyth theym these ymages (poyntinge to theyr bodyes) but they must also leaue behynde theym to theyr offspryng and posterytye the ymages of theyr ymages to be loked and gased vpon? This Panym Philosopher iudgeth wyth Pythagoras, that mans body is but a sheathy or case as it were of the minde, which after a maner it expresseth and resembleth, and that he seeth the least parte of man which seeth and marketh nothinge els but the bodye. Assuredlye though pictures as wel of the liuynge as of the deade do oftentymes stur & moue

moue the dulle mynde of man, yet it cannot be denyed, but that pyctures or ymages of the bodye wythout recordes and monumentes of the mind to put men in remembraunce of the noble vertues of suche as be repreſeted by the ymages, be muche more hurtefull, then profytable. Images of sayntes be laye mennes bookes I graunt, so that laymē be taught and instructed, what great faith in Christ what example of good liuynge, what patyence what bearynge of Chrystes crosse, they had, that be resembled by those ymages, whyle they were conuersaunt here in earthe.

☞ Cyrus the elder.

Cyrus kyng of Persia was wont to saye that no manne oughte to take vpon hym to rule other

onles he wer better, then those whom he toke vpon him to gouerne. Meaninge, that this is the principall office and function of a prince, to forse for others, and to counsel for the publike profites and commodities, but this cannot be done onles he surmount and excell the rest of menne in wysedome, in vigilauncie, in honesty holynes of mynde in godlines. Now it is not the byrth of man that bringeth this to passe, but ryghte institucion, good letters, experyence of thynges.

When the Persians, because their countrey was hylly and rough, coueted to chaunge it with a champion & more gentle soyle, their kyng would not suffre them saying, that euen as grafftes and sedes be, so be ỹ maners of men chaunged according to the nature of the countrey. Meaning herby that he would haue hard men, payn-

full and such as should be giuen t[illegible]
houre. For a delicate and tyrtyl[illegible]
gyon gendreth delicate and slou[illegible]
ful persones.

☞ Cyrus abstayned hys eyes f[illegible]m beholding of the fayre lady Panthe-a. And when Araspus said vnto h[illegible] that the woman was of an excell[illegible] bewty, and worthy for the eye sighte of a prynce, the king answered: Euen for this selfe cause O Araspus we ought the rather to abstaine from lo-king vpon her. For yf nowe I obey-ing thy counsayle should resorte vn-to her whyle I am as yet at leyser, perchaunce she mought so perswade me that I shoulde repayre often vn-to her, yea euen when I shoulde haue no leysure, and so be fayne to syt styl by her syde, myserious busynes and affayres neglected.

Featly he shyfted away the argu-mente that seemed lascyuyously to entise

entyse a kynge or ruler to loue a bewtyfull woman, from louing such: Let Chrystyan Magistrates and rulers take here an holsome document and lesson of a Panym prynce, sensualrty set a parte, ernestly to remembre their function and offyce where vnto they be called of god almightye, and vnto whome for the same they shal rendre iust accomptes, be they now neuer so haulte and careles.

☞ Artoxerxes.

ARtoxerxes Kynge of Parsia surnamed the myndeful, when a certayne pooreman presente hym wyth a very great apple, he receaued it exedyng thankefully, and sayd: Now in fayth thys felowe semeth to me, to be such a person that yf a man would commytte a citye to his keppynge, he

could make it of a litle a great one.
☞ At another time a certayne other vplandyshe man perceuinge that dyuers men brought dyuers presentes vnto the kyng, and hauynge none other thinge to presente hym wyth, he tooke out of the next ryuer bothe hys handes full of water and with a cher full countenaunce offered it vnto the Kynge. The kynge herewyth being delyted, commaunded a potte of gold to be gyuen hym and rewarded hym forthermore wyth a greate summe of money. Let other nacyon wonder at thys Artoxerxes. Englysh mē which haue kynge Henry the eyght to their Soueraygne Lorde thinke thys but a tryfle to hys incomparable humapytie.
☞ When Aclides Japson had railed all at large verye despytefullye vpon the kyng with vnfyttinge and opprobrious wordes, ẏ king thus farforth
reuen

reuenged him, he pronounced by thy Captayne of hys garde, that it was lefull for Japson speake vppon the kynge what he would, but agayne it was leful for the kyng vpon Japson bothe to speake and to doe what he woulde. Truelye were verye straytly charged by gods commaundemente in no wise to rayle nor geft vpon our rulers forasmuch as they representé vnto vs the person euen of God hym self. Yea and he adourneth them with the honorable tytle of his own name callyng them Gods.

When Artoxerxes beyng on a time put to flyght, and al his prouision of vittayles taken away, was fayne to eate drye fygges and barley breade. O Lord (quod he) from how greate pleasure haue I hytherto bene kepte backe?

Here the king proued it true that Socrates the wyttye Philosopher was wont

wonte to say. Optimum condimentum famis That is to saye honger is the best sawce, assuredly nothinge better sauoured meates and drynkes, than hunger and thurste, besyde that it is bothe moste holsome to the body and mooste profytable to the soule. For surfette and dronkenes not only cast the bodye into sundry maladyes and sickenesses, but also do distemper the mynde, make manne no manne, but worse then a brute beast, and (that is worst of all) bringe gods most terryble curse and displeasure vpon hym.

The same Artoxerres beyng on a time very sore pressed with thrust and in maner lost for lacke of drynke, Peribarzenes his chamberlaine seking about for drynke and not fynding any other, brought at last frō a shepherd a greasy bottel of water not al of the cleerest. This water when the kinge had

had dzonke quyte and cleane vp, be-
yng aſked whither that dzynke liked
him well, he called God to wytnes,
that he neuer dzanke wine moze ple-
ſaunt, then was this water, noz ne-
uer waker, wer it neuer ſo pure, moze
ſwete thē this ſemed. And afterward
the king eſpyinge the ſhepard in hys
court which had geuen him this wa-
ter, made him of a pooze ſheparde a
ryche gentylman. Suche a thynge
it is to gyue a benefite in tyme.

Dzontes.

ODzontes ſonne in lawe to kyng
Artaxerxes, when the kynge
was greuouſly dyſpleaſed and
angrye agaynſte hym, he was not
onely vtter reiected and thzuſt out of
the court, but alſo condemned. which
vnkyndnes dyd not a ly-
tle

tle bere hym. At last consyderyng the mutability and vnstablenes of mennes thynges in the worlde vttered these wordes to suche as stode about hym. O frendes take hede of the brykylnes and slyppery chaunge of fortune, truste not the flatterye of the worlde, namely of the court. For like as the fyngers of auditours when they caste accomptes can laye otherwhyles an infynit nombre, and otherwhiles againe but one, euen so the frendes of kinges now can do al, and now nothyng. Here ye shal note that in olde tyme they made theyr accomptes wyth theyr fingers, as now with counters.

Duke Yemmon.

What tyme the valyaunt captayne Yemmon helde warres against the great Alexander on the behalfe of

of Darius kinge of Persia, it chaun-
ced that a certayne hyred sowldyour
in the armie of Memnon made verye
much raylynge vpon kynge Alexan-
der. Memnon hearynge him, layed
him on the pate wyth hys spoare and
thus rebuketh hym. I gyue thee wa-
ges, syr knaue, and meat and drinke
to fyghte wyth Alexander and not to
rayle vpon them. Let Chrysten men
at least waye that example hereby, to
leaue theyr foule and detestable ray-
lynges farre vnworthye for such as
profesle Chrystes doctryne, that for-
byddeth vs to calle oure brother but
foole. Some we calle Pharyses, we
be knaues, we defye as naughty pa-
pystes with other like opprobrious
wordes, vnmete for Christen mens
eares, but as for to fyghte agaynste
theym, and to confounde them wyth
pure doctrine and good lyuyng, that
we

we woll not. Agayne other some, we
be heretyke, we cal Lutherianes, and
all that nought is, but to shew them
charitably wher they erre, and right
lye to instruct them, we wol not.

The Egyptians.

THe kynges of Egypte, according
to the custome of theyr countreye
were wonte to take an othe of suche
as were made iudges, that although
the kynge him selfe wold commaund
them to iudge any thynge that shuld
be agaynst ryghte and equytie, they
should not iudge it. So greatly they
thought it expedient for the common
wealth, that the people shoulde haue
iust iudges. But how can that people
haue iust and incorrupt iudges, wher
(as is reported) the prince selleth the
offyce, and power of iudgynge for a
great

ne of money. In Englande thanked be God, in the iudges of the lawe ere is as litle corruption as in any her region. And yf anye defaute in is behalfe be, it is soner in inferiour courtes, where the iudges be appynted not by the kinges Maiestye ut by others amonges whome if acorruption were found I woulde yshe for the terrible exẽple of other ey might bee serued as a certayne dge of whome I shall nowe make lation.

¶ Of Cambyses.

Cambyses kinge of Persia was otherwise a very wicked and cruel tyraunt, yet there is no prince of so decate an hope of so naughtye a lyfe ut that at the leste waye otherwhyle dothe some honest acte. For gods

pertye, is to garnish and exornate the offyce of the magistrate and rulers, and he causeth, that for the conseruation of euyll gouernaunce in the common weale, some tyme excellent and profytable wooркes be of necessytye done of theim that beare rule. But to my purpose. Cambyses in all his hystoryes is commended for hys one facte, for whiche no doubte he deserueth prayse. In the former parte of Asia he had a deputye named Sysamnes, nowe he was credibly informed that this Sisamnes being corrupted with bybes, and rewardes, had falsly iudged agaynste the kynges lawes and agaynste good ryghte and conscience. The matter beynge examyned and founded true forthwith he commaunded he shoulde be putte death, and that the skynne of hys body shold be plucked of, and laied ouer

false

lse iudgement, and in his roume he
d sette Otane the saide iudges son
succede his father in office whiche
as admonyshed by contemplacion
hys fathers skynne, that he sholde
ceed him also in like kind of punish
ent, yf he folowed his fathers step-
es. This exēple teacheth them that
eare office and rule to remember,
at god suffereth not iniustice nor in
ry vnreuenged. But forasmuch as
haue entred to speke of Cambyses
hiche otherwyse as I haue sayd, li-
d a very tyrannous and wicked lif,
thynke it were good to reporte cer-
yne hys notorious crymes and
s ende, to the intente all rulers,
hat so euer they bee, maye take ex-
nple at hym, to feare God, to pre-
rue the common weale, to execute
stice, and iudgemente, to vse theyr
ubiectes as menne and not as bea
es. Thys Cambyses beganne to

rayne, after that Cyrus hys father had made his viage against the Sei thians. And al beit at the beginning he subdued and cōquered Egipte, yet anone he forgatte al goodnes and de gendred quite and clene frō ẏ renow- med ⁊ excellent vertues of his father Wherfore whē Prexaspes one of his his chosen counsaylours aduertysed hym very frely and sayde vnto hym, that he Persians praysed hym very muh but thys one thyng dyspleased them, ẏ he was so subiecte to ẏ vyce of dronkēnesse, anone he cōmaunded the chief estates, and lords of thēpyre to be called together, ⁊ asked of them whether in any thing he wer worthie to be reprehēded? They espying how thankeful and plausyble a thing flat tery is, answered, no, but that in ver- tue and prowesse, he also excelleth his father Cirus, forasmuch as vnto his

empyre

empyre and dominion he had gotten by waie of conquest the kingdome of Egypt. But contrary wise Cresus a worthy lord, vpon whose cure and gouernaunce Cyrus had committed his sonne cambyses to be instructed and brought vp in honestie and vertue, bi cause he woulde merely, as much as myghte be borne, abate the kynges pryde, answered, and said, that Cambyses myght not be yet compared to hys father Cyrus, forasmuche as there is not yet begotten such a sone of hym, as Cyrus lefte Cambyses. Thys thynge then, as featly spoken, pleased the kyng welynough. Thus the counsayle beyng parted, whē none of the lordes had blamed any thynge in hym, he cōmaūded Prexaspes to be called afore him, & bad him bring vn to him hys yonger son. For he would declare, how wel he could seme sobre

euen when he had most of all dronken for he saide he wold euen when he wer dronkē with his bowe shote at Prexaspes son, and yf he myght with hys arowe stryke throgh hys herte, than it mighte be iudged, that in the myndes of his cuppes he wanteth not the practyse of counsayles, and iudgement of reason. Yt not that he were worthye to be called a dronkard. To be shorte when Cambyses had thoroughlye washed hys braynes wyth wyne, he shot at an appointed marke and strykynge him through the hert, he commaunded it should be cut out, and loo he shewed it to the father Prexaspes, sayinge that the chyldes hearte was well hyt, wherefore he mighte esteme full well hereby, that he was no dronkarde. So barbarous, so sauage and so tyrannicall maners dothe dronkennes bryng vppon the myndes of Menne, al-

though

though they were before ryghtlye institute and brought vp, lyke as it is no doubt, but that kynge Cambyses was at the begynnynge in his youth brought vp in moste honest maners. And albeit thys dronkarde was not ignorannt of the feate of shoting, yet in the meane season he coulde not vse the ryghte counsaylles of reason, but lacked those vertues whiche be wont to allure menne vnto gentle sobryete and to the studie of honest renowme. Suche maner exemples must be propowned vnto yonge men, whiche for the moste parte be geuen to the foule vyce of dronkennes. for what ende folowed of those maners, a lytle hereafter shalbe declared.

He murdered also his owne brother Smerdis, whome he pryuely caused to be put to deth, lest he myght at any time be king. Furthermore he toke to wife his own syster germain whereas

nature

nature abhorreth from such kinde of copulation. Nowe it befell so, that when kinge Cambyses sat at a feast wyth hys syster the Quene, for their sport and pleasure he set a yonge Lion and a verye eger dogge togyther by the eares, so when the Lyon in strengthe and fyercenes had preuailed, an other dogge no les fyerce, by astynge his bandes wherewith he was bounde dyd helpe the dogge his brother and vanquyshed the Lyon. The kinge was exceedinglye delyted wyth thys syghte for the faithfulnes of the dogges betwene them selues. But by the same facte the Quene beynge moued beganne verye largelye to wepe and poure out teares and to water her tender chekes. The kynge tooke thys her wepyng very heuelye and demaunded of her the cause of her sorowe, she aunswered in thys wyse. Certes my dere husbaund and

brother

brother, euen so great a faythfulnes myght haue chaunced vnto vs of our brother as we se here betwene these two dogges that be of al one lytter.
The king greuously takyng this answere, cōmaunded she shuld forth wt be taken out of hys syght and put to deathe. But such maners coulde not longe haue successe. For God speketh in the scripturi Bloudy men and wily shal not fynishe halfe theyr dayes vp on the erthe.
¶ Wherfore not longe after, wyth a greuouse vengaunce, God plaged him. For as he was commyng out of Egypte into Persia, when he shulde moūt on horsbacke, his swerde felle out of the skaberd and sore wounded him in such wyse that he dyed of it.
This example testifyeth, ẏ god woll not longe suffre tyrauntes to reigne. For not longe after ẏ death of Cirus
aboue

aboue the space of one yeare lyued Cambyses, neyther left he any heyre of his kyngdome.

Of Darius kynge of the Persians.

After the deathe of Cambyses the chyefe lordes assembled togyther and beganne to consulte, whome they myght best make theyr head and kynge. Seuen wer appointed to deliberate vpon thys mooste weyghtye matter fyrste, stode vp Otanes, and counsayled that no moo kynges should be chosen, but that by leadge and sure confederacy made betwene theym all the Lordes myghte rule alyke, so should libertye be maintayned and kept on euerye syde and euerye man at fredome. For before, it was well proued by examples, that where one man is Lord of so many, and

and so greate thynges, he maye eas-
ily be to proude and hawty, and soone
growout of kynde and degendre vn-
to tyrãny, euen as now of late it was
seen of Camyses.
¶ After him stoode vp Megabysus,
whiche dysalowynge thys counsaile
of Otanes, affyrmed, that such lyber
tye was muche more hurtfull and pe
stiferous to the common weale, then
tyranny should be. For noble menne
and cytyes yf they lacke a Lorde and
hedde they can not but abuse thys ly-
berty vnto pryuat affection and lust.
But to the entent no such thing shuld
ensue, hys counsayle and aduise, and
not to chose some one kynge, but to
appoynte certayne noble men, wyth
whome might alwayes remaine the
tytle, prerogatyue, and ryghte of the
Imperiall power.
¶ The sentences of these bothe, the
thyrde

thirde lord named Darius disalowed and counsayled to chose one king. For albeit in thys kinde of gouernaunce like as in all other humaine thynges, manye and greate incommodityes maye chaunce yet to rule, no gouernaunce is so stable, so sure, as is a monarchye that is to saye, where one ruleth in whose handes is put the charge of the hole kingdome. Uerelye albeit these three counsailes be all bothe honest and good, yet yf they be compared togyther, sure it is that nothinge canne be fonnd eyther fayrer or more profitable then the gouernaunce of one person called a Monarchi, for as much as it most resembleth the diuine and heuenlye kynge dome of God.

Furthermore i tean not be, that concorde can long be kepte amonges fre prynces and cities, or there, where to the administration of a moofte am-

ple

le and mighty empyre, be a sorte of
Lordes chosen in lieu of one kynge,
and that because of the dyuersitie of
moost graue and weghtye affayres
which euer amonge, in so large a do-
minion should chaunce vpon whyche
the Prynces shoulde not euer agree
within them selfes. Besydes al this,
there should not want amongs these
selfe pryuces an mordinat study and
desyre of dygnytye and dominion a-
boue the reste, ouer whome some one
woulde laboure to haue power as o-
uer hys subiectes or inferiours. And
these were in effecte the causes which
Darius brought forthe for the proue
of his purpose, vnto which the other
foure princes subscribed, & so at laste
it was determyned after ỹ old vsage
to chose a kynge. But lest any dyssen-
tion might arise betwen the. iiii. prin
ces, they thought it best, to commytte

the

the lotte of the election vnto God. It was agreed vpon, that vpon a mornynge very erly the princes on horsbacke shoulde mete togyther at a certayne place, and that he whose horse fyrste neyghed, shoulde be forthwith proclaymed kynge. The princes returned euery one to his home. Darius shewed the counsayle and determinacion of the princes vnto the stuard of his house, who forthwith toke the matter vpon hym, to bryngе hys lordes purpose to good passe. Wherefore the euenyng before the daye appointed, he bringeth his lordes horse and a mare vnto the place appointed and there comytted the horse & mare togyther, to the entente, that the next morynynge, the place knowen, the horse myght sore desyre of the mare, which then should be absente, neygh according to his propertye.

The

The morninge ensuynge, accor-
dyng to the appointment, at the hou-
re prescribed, the sayde prynces doo
marche forwarde on horsbacke vnto
the sayd place. They were not sooner
ther, but loe forthwith Darius horse
began to neygh, and that they should
not doubt, but it was the deuyne pro
uydence of God to haue Daryous to
theyr kynge, incontinente in an open
and clere wether wythout any maner
tempest, it both lightened and thon-
dered whyle the horse neyghed. By
and by the other princes leappynge of
from theyr horses exhibited vnto Da
rius kyngly honorres, and saluted
hym kynge. Thus by this occasion
was Darius auaunced to the kyng-
dome and Empyre of the Persians,
which he afterward with high praise
administred.

Kyng Darius was wont in praise
of

of him selfe to saye, that by waters and aduersyties, he was made the wyser & more prudente. Certeynlye though this be comouly true, for experience is mother of prudence, yet such prudence, and wisedome cost the common weale much, warres for defence of the couutry be necessary and much to be preferred afore cowardly peace & quiet. And agayne, I graunt suche troubles and stormes do engender wisedome and experience of thinges. But doubtles, out of the case of necessitie farre better it wer and also much more godlye, to fetche wysdom oute of wyse mennes bookes, then to gather wretched prudence with experimentes and suche hasardes as put the hole country in daunger.

The same Darius, whē he had impo sed & laid a tribut vpon his subiectes he sent sodeinly for hys collectoures, and

and asked them, whether the tribute whiche he had assesed, semed to greuouse and ouerchargeable to the cõmons. When thei aunswered that it semed meane and indifferent, he commaunded thei should demaunde, but ẏ halfe of ẏ whiche was assessed. The prudent king in dede intended at the beginning to haue had no more. But yf he shold haue taxed thẽ forthwith at no more, he perceyued thei shoulde not haue bene so well willing to haue paide it, as thei were nowe, when he assessed them at the double, and after released them of the one halfe.

When this kynge had cut a verie great Pome granate, one asked him, of what thynge he woulde wyshe to haue so great a nombre as ther were graynes or kernels, he aunswered, of zoppyres. Thys zoppyre was the sonne of Megabises, which was one of the

said seuen princes, a very good man, and a ryght trusty and assured frend to kynge Darius. Signifyinge by thys, that to a kinge nothing ought to be dearer nor more precious, then good and faythfull frendes. This zopire did cut of his owne nose and eares, & so not beinge a knowen whom he was, fledde away, like a fugytiue person, vnto the Babilonians, which at that tyme were at mortall warre with kinge Darius, saynynge that he was mooste cruellye handeled of Darius. The Babiloniãs beleuinge him, and being persuaded by his tolerable wordes, that his tale was true espyinge him a very wise and hardye manne, made him one of theyr chiefe captaines. He seking his occasion, deliuered vp the hole city of Babilõ vnto Darius. After which feate, Darius was accustomed oftẽtimes to say that he had rather haue one zopyre

hole

hole and sounde, then to conquere an hundred Babilones. Babylon at that time was a cyty, most florishing and flowinge full of all ryches, yet preferred he one frende afore an hundred Babylones.

Of Quene Semiramis.

Semiramis Quene of the carians which is cronicled to haue builded Babilō, caused to be writen vpon her tōbe this saying. What kinge so euer shall haue nede of money, let him opē my graue and take so muche, as he wyl desyre. Darius after he had won ỹ cittie giuing credite to the tytle wyth much a do at last remouing away the great stone wherwith the graue was couered, money he found none at all, but on the other side of ỹ stone, he fūd this inscripcion. Diues thou haddest bene an euel man and with mony vnsatisfiable, thou woldest neuer haue moued the graues of the deade.

Of kynge Xerres.

Betwen Xerres the sonne of Darius and Arimenes hys elder brother but borne afore Darius was chosen kynge, was great stryfe, who shold be kinge. So when Xerres hadde knowledge, that thys brother was comming from the coũtrey of the Bactrians, he sentte vnto hym rych presentes and to them that bare theym he gaue in commaundemente that they shoulde saye in hys name thus vnto hys brother. Wyth these rewardes thy brother Xerres at thys tyme honoreth thee, but yf he maye be ones proclaymed king, thou shalte be wyth hym chyefest of all other. Arimenes assuaged wyth thys erbe a dynge humanite, lefte his contention, & his brother being now proclaimed king forthwith he saluted & honored

honored hym as kyng and moreouer
dyd set the crowne vpon his heade a-
gayne Xerxes the kynge for his part
gaue hym the nexte place vnto hym.
ye shall reade a lyke thyng of Jacob
and Esau in the boke of Genesis.
¶ Thys kynge beynge sore agreued
wyth the Babilonians, because they
trayterously shronke from hym, and
renownced him for theyr lorde: after
ones he had brought them vnder a-
gayne, forbadde them to beare anye
more weapons, and further com-
maunded they shoulde synge at the
lute and shalmes, kepe harlots, haũt
tauernes and alehouses & vse wide
and longe garmentes, to the intente
that being molified and made effemi
nate with pleasure, they myghte no-
more studye to fall away from theyr
lord. By thys prudent facte of panun
a heathen prince we be taught what
is the successe of dilicate and voluptu

ous lyuynge.

When he sawe all Hellespont full of shyppes and al the sea cooستes and playnes of Abydō, fylled with men, he boasted himselfe to be blessed and foꝛtunate, that he had so great power at his commaundemente, and a none he wepte a good pace. Artabamus the kynges vncle wonderynge at so sodayne change, asked the cause Then Xerxes the kinge thus answereth.

Oh vncle, a ryghte depe thoughte entereth my mynde, how shoꝛt mans lyfe is, syth of passinge so gret a multitude of men that I now see within an hundꝛed yeres not one shalbe left a lyue. Undoubtedly yf a man wolde thus cōsydꝛe the shoꝛtnes of his time and in what state God hathe set hym here in earth, he wold not run so hedlonge to all kindes of myschyefes.

Thys

This Xerxes what tyme he purposed to gyue battell to Grece, called together all the prynces of Asia and thus said vnto them. Lest I nought seme to enterpryse thys thynge of my owne pryuate counsayle, I haue gathered you together, but I woll remember that ye must obay me rather then counsayle me. Thys oration of Xerxes is not here recounted, to the intent it should be folowed. For without doubt it is tyrannicall, and that two manner wayes, fyrst because he abused the assembly of his lordes for a coloure, to cast a myst before mens eyes, makinge them beleue that al he dyd was done by the aduise and cou-sayle of hys lordes, seconde, that he would venture vpon a matter so dan-gerous to the hole people, beynge in-forced rather of hys owne sensuall luste, then induced by vsage and wise coun[illegible]le.

¶ When thys kinge was vexed and almoste put to the woꝛse but of thꝛee hundred Lacedemonians where as he hym selfe had wyth hym a veꝛye greate multytude of souldyours: He confessed himselfe deceaued in thys that he toke wyth him many menne, but fewe souldyoures. He perceaued well it foꝛceth not so muche how many theꝛbe, as howe wel assaied, piked and tryed men theꝛebe.

¶ When the espyes of the Grekes were token in his hoste, he would do them no maner harme at al but moꝛe ouer bad them marke and viewe dyligently hys hole army, which thing when they had done, he licenced them to departe without hurt of anye persone. An example of a synguler confydence and assyaunce in hun selfe and in hys power.

Artox-

Of kynge Artoxerxes with the longe hande.

ARtoxerxes the ſon of Xerxes ſurnamed with the longe hād becauſe hys one hande was longer then the other, was wont to ſay that it is moze kynglye to put to, than to take awaie. Regalis eſt addere quam adi mere. Meanyng that it is moze wor thy foz a Pzynce and ruler of the peo ple, to augement the honour and ry ches of ſuch as he hath rule ouer ra ther then to diminiſh the ſame.

When Satibarzenes hys chaum berlayne begged a thing of him, why che was ſkarſe lawfull, and the kyng perceued that he was pzouoked vnto it by one that pzomiſed hun. xxx. thou ſande coygnes of that coūtry money foz the obteining of the ſute, the kyng com=

¶ When thys kinge was vexed and almoste put to the woꝛse but of thꝛee hundred Lacedemonians where as he hym selfe had wyth hym a veꝛye greate inultytude of souldyours: He confessed himselfe deceaued in thys that he toke wyth hym many menne, but fewe souldyoures. He perceaued well it foꝛceth not so muche how many theꝛbe, as howe wel assaied, piked and tryed men theꝛebe.

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Artox-

Of kynge Artoxerxes with the longe hande.

ARtoxerxes the son of Xerxes surnamed with the longe hād because hys one hande was longer then the other, was wont to say that it is more kynglye to put to, than to take awaie. Regalis est addere quam adimere. Meanyng that it is more worthy for a Prynce and ruler of the people, to augement the honour and ryches of such as he hath rule ouer rather then to diminish the same.

¶ When Satibarzenes hys chaumberlayne begged a thing of him, why che was skarse lawfull, and the king perceued that he was prouoked vnto it by one thaf promised him. xxx. thousande coygnes of that coūtry money for the obteining of the sute, the king com-

cõmaunded his treaſourour to bring hym thirty thouſande coynes called Darikes, which ſo ſoone as they wer brought him, he gaue them al to Satibarzanes, ſaying. Hold here o Satatibarzanes. For wyll I gyue thee thys I ſhall not be the poorer, but I ſhuld be the worſer and the vnrightuouſer man if I ſhuld haue graunted the thing that thou demaundeſt. The moſt noble and excellent king, had denyed, how he myghte, neyther make ſad hys frende nor deflect from right and equytie.

Cyrus the yonger.

Cyrus the yonger, what tyme he ſhould pytche hys fielde againſt hys enemyes, hys frende Clearchus counſayled him to kepe him ſelf behynde the Macedonyans and not to caſt himſelfe into the daunger of ỹ warres. What ſaieſt thou Clearchus (quod

(q̄ the kynge) Doest thou counsayle me that where as I couet a kyngedome, I should shew my selfe vnworthy for a kyngdome.

☞ Of Cresus.

IN the tyme of Cyrus the greate whyche was the fyrst kynge and monarche of the Persians, of whō we haue heretofore sumewhat spoken, raygned the ryche Cresus ouer the Lidians, and in the fyrst parte of Asia he warred agaynst king Cyrus but Cyrus vanquished him, conquered hys lande, and toke him prisoner Nowe, when Cresus sawe the souldyoures of Cyrus spoylynge, brennynge, and makynge hauocke of al that was in the cyty whiche they had taken he asked Cyrus what they did. Cyrus answered, mary they destroy thy cytye, and spoyle thy goodes: No no, (q̄ Cresus) Nothing her is now myne, it is thyne that they destroye.

These

These wordes wyttylye spoken moued Cyrous to call backe his sowldyours from spoyle.

☞ But when by the commaundemente of kynge Cyrus he shoulde be burnte, euen when he should now go to the fyer, he cryed oute with a very lamentable and weppynge voyce, O Solon, Solon. Kynge Cyrus wonderynge what these wordes shoulde meane, badde one of his seruauntes aske hym, for what cause with so gret sorow, he cryed thus and named Solon. Then Cresus drawing a greate syghe euen from the botome of hys hearte aunswered in thys wyse. Solon, somtyme amonges the Athenians was a verye wyse manne, vnto whome Jones when he was wythine dyd shewe and exhybite muche kynges and worshyppe, I shewed hym all my power and treasures whyche doone I asked hym whether

ther he thought that euer any aduer-
sitie or misfortune coulde happen vn
to me, beinge furnyshed and fensed
with such powre and ryches agaynst
all chaunces of fortune, or force of e-
nemyes. But to this, a unswered So
lon, rebukynge me for my securitie &
careles mynde and sayd. No man in
the worlde o kinge Cresus is so hap-
pye and fortunate in this life, that he
can be called throughly and in euery
parte blessed, afore he dye, neyther is
there any man I assure the, be he ne-
uer so myghtye, but some aduersitye
may come vpon him, and ouerthrow
him or he be aware. But at that time
trustynge alas recheleslye vpon my
happy lucke and successe of thynges,
I despysed hys wordes, neyther cold
I fear this so exceadynge a falle, as
nowe I fynde. Wherefore because
nowe fyrst I vnderstode the sentence
of Solon, therefore nowe afore
my

my deathe I named him. And I doo wyshe all men in prosperite not to be vnmyndefull of mysfortunes and calamities that may chaunce, lest they becom ouer haulty by reason of their presente felicitie, and greadye to attempte thynges headelye that by occasyon may be theyr vtter confusyon These thinges when Cyrus the king hearde, he was not a lytle touched wyth pytie and clemencye towardes Cresus and said, he woulde not hereafter shewe him selfe to harde vpon cresus, which was sometyme a right myghtye kinge, for he remembreth þ he hymselfe also is a manne, and that it myghte chaunce hym to haue nede of other mens ayde and mercy. After that, he commaunded also Cresus to be broughte vnto hym whome he entertayned lyke a noble prynce and vsed hys aduyse and counsayle in all his affayres and procedynges.

Thys

Thys Cresus after he was taken
prisoner of Cyrus, by this argument
preferred peace before warres, that
in time of peace, the sonnes be wonte
to bury theyr fathers, but in warres
contrarywise the fathers bury theyr
sonnes.

Of Amyntas and Alexander hys sonne.

Whyle the Persians were a lofte
and had the chyefe empyre and
the monarchie of the world thei went
aboute also to subdue all Greece and
Macedonye. But because god hathe
prefixed the certayne lymites to eue-
rye kingedome whiche cannot be pas
sed ouer, therefore the kynges of the
Persians coulde neuer subdue vnto
theyr dominions neyther the Mace-
donians nor ỹ Grekes, Neuertheles
on a time ỹ Persians sẽt their ambas
sadours vnto Amintas then king of
Macedony

Macedony and requyred him to yeld him vnto them. Kynge Amyntas fearinge the powre of the Persians, voluntarily in maner submittyng hymself, promised to do what so euer they would haue him, and interteyned the Ambassadoure with all kinde of humanytie. Nowe, when to the ambassadours desyre a solempne feast was ordeyned, they required that for the furniture of the feaste certayne noble matrones and their doghters might be brought thyther. Amyntas durste denye them nothinge but commaunded they shold be brought to the feast. So when the Persians had well fauoredlye washed theyr throtes with wyne, forgettinge all honest sobriety they began to dally w the Ladyes so vnshamefastly, that Amintas and the yonger kinge Alexãder his sonne were not a lytie abashed and wery to

se their shamefull demenours. Alexander desyred hys father for the reuerence of his age, that he would departe from the banket, and go to his reste, sayinge that he wolde kepe the embassadoures companye. When he had thus conuaied away his father, he pretended greate myrth, and suffered the Persians to dallye and sport with the ladyes at theyr pleasure. At laste he desyred them they wolde ryse for a while, and lycence the ladyes to departe a lytle, for they shoulde come in agayne forthwyth much more gorgiously araied. The lords of the Persians wer very wel content herwyth In the meane season the yonge king caused a pycked sorte of yonge men that had good faces, to be decked like ladies, and to retourne to the banket to whome he had geuen in commaundement, that euery one shuld haue vn

der hys clothes a swearde where-
with in the myddes of the daunce
they should kyll the Persians, which
thinge was doone in dede . For
of these yonge men the Persians wer
slayne euery one and by this meanes
was theyr knauery greuously punis-
shed. This Alexander is nombred a-
mong the auncestours of Alexander
the greate.

Of kinge Scilurus.

SCilurus kinge of the Scythyans
hauynge foure score sonnes, when
he lay on his deathe bed, called them
all afore him. And commaunded a
bunch of roddes to be broughte vnto
hym, whyche forthwith he delyuered
fyrste to one and then to an other to
breake. When euery one of them refu
sed it, because it semed impossyble,
him selfe toke in his own hand a rod

by

by rod and so easelye brake them all, and monyshynge hys sonnes wyth these wordes. If ye shall contynue together in loue and concorde, so shall ye remayne stronge and inuincible, but contrary wyse yf ye disseuer your selues by debate and sedicion, so shal you bee weake and easye to bee banquyshed.

Gelo.

GElo kynge of Silice at a certaine banket when according to the guise of the contrey the lute was caryed aboute and all the rest dyd synge at the Lute in order, for that was amonges the Grekes counted a thinge of great commendacion and honestye, when it came to the kynges course to plaie on the lute, he commaunded his horse to be broughte into the banketynge house and forthwith he easely and lightely lept vpon him.

Signifyinge by thys hys doynge, that chyualrye is muche moze pzyncelye and mete foz a kynge, then to synge at the lute, albeit in verye dede lutynge is an honest pastime and meter foz gentylmen, so that it is moderatly vsed and be no impedimente to the exercyses of chyualry.

❧ Thys kynge on a tyme exacted money of hys commons, whom whē he perceaued in a hurly burly foz the same, and readye to make an insurrection, he thus sodaynly appeased, he sente them wozde that he woulde but bozowe the money that he required of theym, foz he woulde restoze it them agayne wythin a certayn time Than they willingly gaue their money. By thys gentle sufferaunce and pollicy he bzought about, that he wā ted not money necessarye to his warres and neuertheles he had his commons

heartes fast vnto him. Which thynge brought to passe, that he anone had the victory ouer his enemyes, where as peraduenture yf in that sodayne tumult and roze, he had continued to exacted of his obstinat commons vn expediently the thinge that had bene neuertheless lefull, he mighte haue chaunced soner in the rage and fury of the people, to haue ben destroied of his own comons, then by his comons to haue banquysched his enemyes.
Such a thing it is, other whyles to gyue place to a multitud, and be wise dome to compasse that thinge, which by dyrected meanes could not els be brought aboute. Albeit in dede, thys kynge when the warres were fynysched, consyderyng the great improue rychynge of hys subiectes whych by contynuall warres and greuous exactiõs they had susteyned, he repaied them

them theyr loue. Paule wylleth vs to rendre vnto all menne that is due, to whome tribute, tribute, to whome custome, custome, to whome feare, feare, to whome honoure, honoure. He biddeth vs be subiect to our prince not onelye for feare of the princes indignacion, but euen for conscience. ¶ And for this cause he saith we pay trybutes. This I wryte to thintente we should paye our dutyes wyllingly to oure prynce and obeye hun as gods mynyster, for so Paule calleth hym, to the terrible dampnacion of the most cursed Anabaptistes, which at this daye goe about to plucke men from theyr allegiaunce and due obedyence vnto theyr prince.

❧ Of Hieron.

HIeron whiche succeaded the foresayde Gelon in the kyngedome, of

of Sicile, said that no man that freely spake hys mynde vnto hym was eyther importune or greuous. But such as blabbed oute mens secretes these he thoughte hurted theym also vnto whome they blabbed thē, for asmuch as we hate not onelye them that dysclose our counsayles, but also theym that haue heard such thinges as we woulde not haue knowen.

One vpbrayded him, that his breth dyd stynke. He commeth home and chydeth hys wyfe, because she neuer shewed hym, that his mouth sauored Verely (quod she) I thought that all men had sauered in lyke wyse. These wordes declared an exceading great chastitie of the woman, which neuer in all her lyfe had approched so nere vnto any man that she could feele the breath of hys mouth, saue onelye her husbande.

¶ Thys kynge also because in the Quene his wyfes presence the poete Epicharmus spake certayne rybawdous wordes, sette a fyne on the Poetes head. If hethen princes thus punyshe knauery and wanton wordes, what ought Christians do, which be expressly by christes mouthe threatened to yelde accomptes for euery ydle worde that procedeth forthe of theyr mouthes.

Demetrius the of sonne Antigonus.

KInge Demetrius was of suche exceadynge clemency, that when he had reconquered the Athenians, whiche sedicyously had shrunke from him, and perceaued they wer welnere famished for default of corn he callig them

them togyther, in an open assemble graunted them frely a great quantie of graine. And when in his speaking of these thinges to the people, he chaũced to commytte a barbarysme, pronowncinge a certayne worde otherwyse, then it ought to haue bene pronounced, and one of the assemble interrupted him in his speakinge and shewed hym how to pronounce that worde rightly. Truelye (quod he) for this correction, I graunte you other fyfty thousand buschelles I doubt in thys fact whether we may meruayle at the great benignitie of this prynce towardes them whiche a lytle to fore were hys enemyes, or rather at hys excedynge courtesye and cyuylytye whiche not onely tooke in good part that one of his subiects corrected him in hys wordes, but also estemed the same worthy of so greate a rewa-

When

¶ When thys kyng Demetrius had wonne the cytye of Megara, and his men of warr had dispoyled and made hauocke of all togyther, accordynge to theyr maner, it was shewed hym Stilbon was amonges theym. The kynge whiche euer had learnynge in hyghe pryce and admyracyon, badde that the philosopher shuld be brought forth vnto hym. He came, the kynge him louyuglye receaued and after he had awhile with gentle communicacion interteyned hym, he asked him if hys souldioures hadde taken any of his goodes from hym. Noman (q the philosopher) hath taken awaye oure goodes for I coulde espye no manne that dyspoyled vs of oure learninge and knowledge. Meanynge, that onelye the gooddes of the mynde (which be the true goodes) be not subiecte to the violence of warres.

Demo

Demosthenes.

DEmosthenes the moste famous and excellente Oratour amonges the Athenians, of whome in my former boke I haue made mencyon, on a certayne tyme whyle he was makynge an oration in the parliament house amonges the cõmons of Athens, of most weyghty thynges belongynge to the common welthe & perceued that the people gaue no eare vnto hym, but rather murmured agaynste hym to make hym holde hys peace he stinted of his oracion & sayd he wold briefly tel thẽ a new plesaunt and prety tale. The people nowe begynnynge to lyfte vp theyr eares attentinely vnto him. Ther was (q he) a certaine yonge man, which had hyred an asse, vpõ whose backe he might cary

carye certayne stuffe from Athens to Megara. In hys iorney the heate of the daye beyng verye feruente (for it was in the middes of somer) because he could fynde no shade vnder which he mighte defende him selfe from the brennynge heate of the sonne, he toke the fardelle downe of the Asses backe and syttynge vnder the Asse, by thys meanes couered him wyth the shadow Whyche thynge when the hakenye manne whyche dyd let him his Asse, espyed, (for he wente wyth hym to bryng home hys Asse agayne) he would in no wyse suffre him, but pusshed him awaye from vnder the shadowe, saying he hyred not of him his Asses shadow, but his asse only. The other contented on the contrary syde, that forasmuche as the shadowe is a thyng so annext and knit to the body that it cannot be seuered from it, he

ought

ought by hys bargayne to haue also the shadow. Thus betwen these two arose a very sharpe and bitter stryfe, in so much that at length the matter came to strokes giuing ỹ one stykely affirming that the asses shadow was not hyred, the other as stiffelye aunswering that the shadowe also was hyred. At laste they goo to law togyther. When Demosthenes had spokē this and had perceaued that the people nowe gaue good eare vnto hym, sodenly he beganne to departe out of ỹ parliament house. The Athenians holding him still and desyrynge hym to tell vp the rest of his tale, he smiled and maketh them this answere. And are ye so desyrous to heare of an asses shadowe, and when I speake of erneste maters ye woul giue no eare: Trulye I would wysh that Chrysten menne might not be lykened to these

Athenians. The tales of Robyn hod of Beues of Hampton, of syr Guy of warwike with such other fables are gredily red and red agayne.
But the holy Byble of God, whyche treateth of earnest matters, that is to wyt, our beliefe in Chryste, of true repentaunce, of the worthye fruytes of the same, of the dyfference betwene Gods law, and mans tradicion, and of such other thynges touchyng oure gostly helth and saluacyon, we set litle by, yea we dyscourage menne and wemen from reading of it. If we begynne a litle to talke of scrypture, anone we be heretiques. But so longe as we common De asini vmbra, of Robyn good felowe, or of the Fayrye we be good chrystians.
When it was laied to his charge that he studied eloquence vnmesurably he thus auoided thē. In that I study eloquence

quence I declare that I am vnder awe and lawe, and that I would vse no extoꝛt power Contrarywyse they that despyse the study of elopuence be commonlye suche as looke to rule the people perfoꝛce and which go aboute not to perswade menne with woꝛdes but to compelle them with swoꝛdes. Assuredly, I am afrayed leste amonges Chꝛysten men there be not a few whiche in councelles and assembles seke rather to infoꝛce with thꝛetes & power then with appꝛoued reasones to persuade other to agre vnto them.

¶ The cõmons of Athens on a time requyꝛed Demosthenes that he wold accuse a certaine person, which thing to do when he refused, the people begã to cry out (as their custõe is) against him as though they wold haue killed hym. Then Demosthenes risyng vp, thus began to speake vnto them.

I

A counsaylour ye shal haue of me (O ye men of Athens) whether ye wol or not, but a lklaunderoure ye shall not make me, though ye woulde. Here is to be noted the excedynge greate stomacke and honest herte of Demosthenes whome the commons of Athens (for in them at that time was the gouernaunce) could not bowe from the pathe of iustice for al theyr manacies And shall Chrysten mens mouthes then be stopped from professinge the trouthe or inforced to speake vntrouthes for heuy lokes.

☞ When kynge Alexander of Macedouye offered peace vnder thys condycion vnto the Athenians, yf they wold yelde vnto him. viii. citizens, amouges whome was Demosthenes Demosthenes began to tell theym a fable of the wolfe, whiche vpon thys condytyon offered peace to the shepe,

yf

he sayde, suche as myghte restrayne wycked doers and woile not: oughte to be stoned to death.

¶ He sayde, he hated that souldyour which in walkynge moued hys handes and in fyghtynge hys feete, and why the louder routed in tente, then cryed in fielde. And that captayne or Ruler was starke noughte whiche coulde not rule hym selfe.

¶ He said he loued rather those yong menne that blushed them that wared pale, because blushing is token of an honest nature, but palenes not so.

¶ He sayde that euerye man oughte most to stande in awe of hymselfe, because no man can at any tyme depart from hymselfe. So shoulde it come to passe, that whatsoeuer we durste not do in presence of other, we woulde be abashed to doe the same, when we be alone.

☞ When he sawe other Senatoures and lordes of Rome set vp gorgyous ymages in memory of them selues I had leuer, sayeth he, that men shulde aske and maruayle at me, why Cato hath no ymage set vp for hys memoriall, then why he hath one.

¶ Sygnifyinge, that he had rather doe worthy actes to thyntent in time commynge, men knowinge, that he deserued an ymage to bee erected in memory of him, myght wonder why he hathe none set vp in his comendacion and memory.

☞ He admonyshed, suche as bee of great power to vse skantly theyr power, that they may vse it euer. Weninge that power by clemency and gentylnesse is made longe, by roughnes, shorte.

☞ Suche as defrauded vertue of her due honoure, he sayd, take away vertue

vertue from youth. Meanynge, by re wardes and promocion yonge mens minds be kindled vnto vertue which yf ye plucke away: a non vertue wyll waxe faynte and quule.

☞ He saide a magistrate or iudge ought neyther to be prayed for good men, nor intreated for euell men.

By thys he ment, that it is a great lacke in the iudges yf they muste be prayed to bee indifferente vnto good men sithe they oughte of theyr owne mere mocion fauour honest persons.

Nowe for vnrighteous persones a man to be a suter, it is a token perchaunce of humanity, but a iudge to be intreated for such, surely is a part of a shrynken of iustice.

☞ He sayde that iniurye although it bringeth no daunger to the worker of it, yet it is daungerous vniuersally to all men. Meaning, that the ex-

ple of iniury vnpunyched threatneth iniury to euerye man. For yf it were lawefull to doo hurt without punishment there should be no man sure frō the violence of the wicked and deuelysche persones.

¶ He saide an angrye body doth nothynge dyffer from a mad man but in tariaunce of tyme. Signifyinge that wrathe is (as Horace the Poete sayeth) a shorte frensy.

¶ Suche he said as moderately and soberly coulde vse the auauncemente of fortune, be nothinge at all assaulted with the grudge or enuye of ỹ people. For he sayd mē enuye not vs but our goods wherw they se vs adourned and flowyng. Outward goodes be out of man, but the vyce of vsynge them proudly, is within man.

¶ Suche as accustome them selues to be erneste in trytles, he sayd shalbe

in

inerneſt maters, trifelynge.

He blamed the cytizens, bycauſe they committed theyr offyces euer to al one perſones. For me me thig ſaid Cato, ye eyther lytle eſteme the offices of your cyty, or els ye iudge fewe worthy to haue them. wherof the one was to iudg amiſſe of the publike power, ỹ other to haue as euyll opnon of the citizens.

The exho[illegible] yong men, that thoſe which wer[illegible]me vp to dignitie and pormotion[illegible] indifferencie, good demenours, [illegible]weſſe and vertue: ſhuld not now foully grow out of kind and degendze vnto worſe, but if they wer come to worſchyp by ambytion and extorcions, they ſhuld nowe yet frame them ſelfes to a better kinde of life, For ſo, ſayd he ſhulde it come to paſſe that bothe they ſhould increaſe their glory, and theſe abolyſh and wer out

theyr

theyr blottes with their wel doinges ¶ This prudente Senatoure Cato, the more he studied and traueled for the weale of the cytye of Rome, the more the vnthankeful Romanes, hated and spyted hym. Whyche thynge when he espyed, he sayed openlye to the people, that of hys euemyes he was therfore enuied because he continually rysyng enery night and setting aside his owne pryuate affayres traueled in the matters of the common weale, nothing the ingratytude and vnthankfulnes of the people. Assuredly this is ỹ nature of that beast of manye heades I meane of the people, for so the Poete Horace calleth them not wythoute cause. Englande hath at this day a Prynce incomparable Henrye the eyghte, the hathe vpon hys maiestye Counsaylours attendaunte not a fewe euen the mooste

prudent

prudente and graue personages that could be pycked oute of the realme to gyue holsome counsayle, the hath bi-shoppes, the hathe teachers a greate manye, both learned and godlye, yet her ingrate chyldren haue not refrayned from treasons, from sedicions, from both preuy and apart grudges and furyes, from sclaunderous reportes, from blowynge abroade and bruting of most shamefull and detestable lesynges and thynges neuer don, spoken nor yet ones thought vpon, as they were ymagyned to haue bene. O ingrate englande. O croked and paruerse generacyon. But I returne to my purpose.

✠ Thys Cato very wyttyly and said that fooles bringe more vtilitie and profet vnto wise men, than wise men to fooles. For the prudente and wyse persones, while they sone espye the errours

errours and mislemenours of fooles and eschue the same: they become the water, but fooles not so, for the thinges that they se wel done of wisemen, they haue not the wyt to folowe

¶ A certayne person whiche studyed for nothinge elles but to fare wel, coueted muche to bee familiare wyth Cato. But Cato refused him vtterly sayinge he could not lyue wyth him, that sauered better in his palace then in his herte.

¶ A louers minde, he sayde liued in an other bodye, agreynge to the common prouerbe that sayeth. Anima illic potius est, vbi amat quam vbi animat.

The soule or mynde of man is rather there where it loueth, then where it lyueth.

¶ Of three thynges doone in all his life, he sayde he repented hym, fyrste, yf he communyted any his secretes to a wo-

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The garden of wysedome, conteynyng wytty and pleasaunt sayinges of kynges, philosophers, and dyuers sortes of men.

Agasycles.

AGasycles kynge of Lacemon, beyng demaunded by what meanes a prynce or ruler maye safly rule withoute anye garde of men to defende hys body: answered. If the prince so ruleth hys subiectes, as a father hys children. What thing shoulde be spoken of a panyme, more christianly? Certes thys sayinge to be true proueth therperience at thys daye of the most excellent prince our soueraigne lorde kyng Henry the viij. Lorde god with that inwarde ioye, with what hertie loue and reuerence

ded all his syege subiectes imbrace the maiestie of his graces persone, & only hys syege subiectes, but also euen the very ranke traytours, which intended nothynge elles but sedicion yet the incomparable maiesty of his owne persone they coulde not, but haue in wonderous reuerence: Wher of shoulde thys come but by reason that his grace beateth hym so beningnely, so gentilly, so louyngly to all his subiectes, that he maye very wel be called Pater patrie the father of the countrye, or (to vse the terme of the Prophete Esaye) the nourysynge father. Do ye not thynke, that thys so excellent a prince, so entierly beloued of his subiectes, yf it were not rather for feare of foreyn enemies then of his owne subiectes, might ryde & go, where so euer his highnesse wold wythout any garde.

Agesilaus.

Agesi=

AGesilaus that great kynge of the Lacedemonians, when he was asked, by what meanes a mā myght attayne to haue an honest name amōges men, answered: If he speake that is best, and do that is moste honest. What thynge couide be spoken briefly and agayne, what more fully and absolutely.

¶ He was accustomed to saye, that ỹ office of a capitayne is against rebelles to vse hardynesse, and against hys kynge subiectes, gentylnesse.

✠ When a certayne vnshamefast suter heng styl vpon hym, crauyng and sayinge euermore vnto hym: Syr haue promised me, ye haue promysed me. In dede (q̄ the kyng) I haue promised the, yf the thyng be lawful that thou askest, but yf not. I sayd it, but I promised the not. With this proper answered he shoke of, ỹ malapertnes of the suter: but when the felow wold

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not yet cease crauyng, but answered agayne. It becõmeth kynges to perfourme what so euer they graunt euen with a becke of theyr heade. Neuer a whyt more (q̃ the kyng) then it becommeth such as come to kynges, to aske and speake that is lawfull.

¶ One praised a rethoricien, because he made tryflyng matters and thynges of small importaunce to seme weightie & great matters. I (q̃ Agesilaus) woulde not iudge him a good shoomaker, whiche for a lyttell fote maketh a great payre of shoes. Undoubtedly in speakynge, the trout is moost alowed and he speaketh beste, whose tale is agreable to the matter.

¶ Agesilaus was wont very oftẽ to warne his souldiours, that thei tourmẽt not their prisõners as felõs, but asue thẽ as men. Also for children taken in the warres he prouyded, that they sholde be brought togyther into

one

one place, to thintent that they perisshed not at the remouing of the hoost The same prouision and care he had for the decepite & very aged persons, which were taken prisoners, lest (bycause they were not able to folowe) they might be borne in peces of dogges and wylde beastes. And this humanitie gat hym the hertes and wonderful beneuolēce, not only of others but also euen, of captiues and prisoners. It is to be feared leste this Panym kyng shal ryse at the great day, and cōdemne a great nombre of christian princes and capitaynes, which spare neyther byrgyn, wyddowe, suckyng infātes, ne decrepit personnes, but rauysh, kyl all, dyen al, more like Turkes then Christiens.

¶ When it was reported vnto hym how that a certain transgressiour of the lawe (as it might be a traitour or other felon) dyd very constauntlye a-

byde and suffre such tourmentes and executiõ as the lawes wylled. This noble kyng sayd in this wyse. O lord howe notablye wretched is this mã, whiche applyeth and bestowetk pacience vpon noughtye and vnlawfull matters. Ye shal vnderstãde, than among the Lacedemoniãs was vsed a wonderful pacience and suffraunce of trouble or aduersitie whych surely yf the same be taken for thynges honest, deserueth no smal prayse but cõtrarily, yf it be for thinges dishonest, then the constaunte sufferer of the same doth not only lacke prayse, but in this behalfe he is reputed ỹ more folysh and myserable. Certes it greued moch this excellent Prynce, that so strong an harte and valyauntnes of nature was spente in a matter of leudenesse, whiche yf he had consumed vpon thynges of honestye, he myghte haue bene not a litle profy-

table

table for the common welthe.

¶ Whan he was yet a chylde, and so lēpne games were played for the excercyse of chyldren, in which he that had the ordering and rule therof had appointed him but to a vyle part and rowme, he neuerthelesse obeyed, albeit he was heyre apparaunte to the crown and sayde in his wyse. Good ynough for I wyll shewe that not the rowme dignifieth the person, but the persone dignifieth & renowmeth the rowme.

¶ Certainlye this sayenge declared in the chylde a wonderfull hyghnes and courage of mind conioyned with semblable moderation. And verelye such personages only be mete for the gouernaunce of a realme.

¶ At what time he stode at the altare of ẏ Goddesse Pallas, to make sacrifice vnto her, it chaunced so ẏ a lowse botte hym in some parte of hys body

whiche

whiche he kelynge was not ashamed to plucke forth the lowse, & in the presence of the people the assembled, kylled it sayeng in this wyse. I swere by the holy goddes, as for me, I wil not sycke to kylle mine ennemy (whiche lyeth in wayte of me) euen at the verye Aultare in the churche.

Herby declaryng his mynde neyther to be subiecte to folish shamefastnes, nor yet to fonnd superstitiõ. And furthermore (as noteth Erasmus) he signified by the same: that to such as be manquellours, or insidiatours of mannes lyfe, no church nor sainctuarie ought to be a sauegard or defence

When a chyld in his presence was drawing out of a hole a mouse which he hath takẽ & the mouse struggelig with hym, botte hym by the hande & escaped. Agesilaus shewed the thing to his men then present and sayd. Sythens so litle a vermyne doeth so

venge

venge it selfe vpō them that hurte it what heart and courage ought men to haue: Thus the most valiaunt Capytayne to occasion all aboutes to encorage his folke to the entent they myght be the mooze hardy agaynste theyr enemyes.

¶ Furthermooze thys exāple seruetly to monyshe a persone, that thoughe he be neuer so valiaunt and mighty. he prouoke not troughe iniurye the weaker person.

¶ To one which asked hūn, howe he might gette hym glozy & hygh fame Foz soth (qᵖ he) yf thou wylte despyse deathe. Foz verelye in battayle there can be no valiaunte dede acheued no done by hym whych hath hys mynde possessed of feare. This selfe same affection throughe out the whole life of man is wonte to calle backe the man in whome it raygneth from most honeste and noble actes.

Agys

Agis the firste.

AGis the sonne of Archydamus, kyng of the Lacedemonias was wonte to say, that the Lacedemonias ought not to aske, how many the enemyes be, but where they be sygnyfying, that the byctorye hangeth not vpon nombre of sowydiours but vpon theyr hardynesse, courage, readines and celeritie in settyng vpō their ennemyes. I truste in lyke wyse that Englyshmen, when so euer the defence of our coūtrye shal cal vs to warre againste our ennemies, wyl not cowardely aske, howe many they be, but lyke fyerse and hardye champyons, where be they that dare mayntayne anye false quarell agaynste oure moste dread soueraygne lord, and his people: en a ful readines at a becke to ronne, whether so euer hys maiestie shall cōmaunde.

When a certaine thethorician prayed hys

sed his scięce of rethorike with high wordes, saying: that nothig is more excellente, than an eloquent oracion. Then, ỹ Agis whā thou holdest thy peace, thou art nothyng worth. Meaning that it is much more excellent & glorious for a mā to do worthy thinges, then to haue a tounge ready and swyft to talke of other thinges.

Beinge demaunded what kynde of learnynge or science was chiefely vsed and exercysed, amonges the Lacedemoniās. Certes (said he) to learne bothe how to rule, and also to obeye the rule of other. In other countryes verilie there be many sciences lerned but the same be rather curious than necessarie for the ryght gouernaunce of a common weale.

Lycurgus.

Lycurgus, he ỹ made lawes for the Lacedemoniās, whē he was very desirous to bring his countreye

try men from their corrupte and vily ouse manners, vnto a more tẽperate fascio of liuing, brought vp .ii. whelpes of one kynde, of which the one he suffered at home to eate daintie meates, the other he vsed to lede out into the fyldes, and to exercise hym in hunrynge. Afterward he brought theym both forth into the Gyldehalle before al the citizens, and caused to be layde there certaine dilicate meates, & also by them thornes & briers forth with he put forth an hare. So when either of the whelpes ranne to that he was accustomed vnto, the one to ỹ meate, the other vpon the hare. Se ye not, o frẽdes (q̃ Lycurgus) these two whelpes that where as thei be of one liter yet bycause of their diuers bringyng vp, they be now waxen & are become farre vnlyke one an other, and howe exercyse of moch more strengthe vnto honesty, then is nature? Assuredly

the

the thyng that Lycurgus dyd in his citie, is of euerye houſeholder to be done in his houſe, & of euerye gouernoure in his flocks. Nature (I wyll well) is a thyng of a great mighte & efficacie, but ſurely inſtitutiō or bryngyng vp, is muche myghtier, whiche is hable to amēde reforme & ſtreighten a croked and euyl nature, & turne the ſame into a good nature. What maner chyldren ſhall be borne, lyeth no mās power, but neuertheles that by right bringing vp, they may proue good, this lyeth in our power.

¶ Suche citizens as abhorred maryage, and had leuer lyue as bacheleres: Lycurgus forbad to be preſente at ſightes and enterludes, and added alſo other ſhames & reprorches vnto them by this crafte diligently prouidyng, that the citizens ſhuld imploye them ſelues to begette chyldren. For where as it was an vſage & lawe amonges

monges the Lacedemonians, that the yongers shulde gyue muche honour and reuerence to their elders, this honoure he plucke from them, whiche by wedlocke wolde not encrease the numbre of the citizens.

Lycurgus beyng demaũded, why he made a law that nothing shuld be gyuẽ with a mayden in mariage, answered: Bycause neither for pouertie none might be left vnmaried nor for riches any desyred, but ỹ euery yonge man hauing respecte to the manners of the mayde, might cose her only by her vertuous conditions.

For this same cause he remeued out of the citie al painted colours and ornamentes, wherwith other women be wont eyther to set forthe or to fashion theyr bewtye.

The same Lycurgus, where as he appointed a certaine age for maidẽs and also yonge men to marye at, bo-

yuge

ynge demaunded, why he ded so, aun swered: To the intent that the yssue borne of full growen parentes, and whyche be of perfyte age, maye be stronge and talle.

Demaunded also why he forbadde the man to slepe all nighte with hys wife, but ordeyned that either of thē shuld the moste part of the daye kepe cōpany with their like the man with men, & the woman with women, and with thē also shulde rest all the hole nightes, but with his spouse he shold not haue to do, but by stealth, & shamfastly. Fyrst (q he) that they myght be strong in bodyes accompanyinge togither, but seldome. Secōdly, that loue betwene them may alwayes abyde freshe and newe. Thyrdly that they may engēdre the stronger issue.

Furthermore in those times the chastitie of maried womē was so great and they so farre of frō the lyght de-

mea nour whych afterwarde they fel to, that at begynnyng the synne of ad uoutri was thought impossyble euer to haue chañced amongs them. And therfore whē a certaine auncient La cedemoniā named Geradas, was as ked of a stranger, what punyshment aduouters shuld haue a mōges them for he coulde se no lawe made by Ly- curgus in this behalfe: He añswered O frende there is none aduoutrer a- monges vs. Thē the other wente fur ther and asked what if there were ani Then (ꝙ he) he shal giue so greate an oxe, as shal streatch hys necke ouer ẏ montayne of. Taygette, and drynge of the floude of Eurota. When the o- ther smiled & sayd, it was impossible to fynde so great an oxe. And is it not (ꝙ Geradas) as moche impossible that in our cytye shulde befounde ani aduouterer, wherein ryches, delytes pleasures, and all curyous deckinges

of

of the bodye be had in highe reuerence and agayne shamefastnesse, demurenesse, and due obedience to publike officers in highe estimation, & worship Thys Geradas ful prudently vnderstode, that vyces could not ther grow wher no beddes to sow vices in, were suffred ne admitted, & that those thinges lye as ded and despysed, which in stede of honoure to be hadde in despit and scorne.

¶ When one requyred hym, that he would make and ordeyned hym, that Democracye, that is to saye, a gouernaunce of the people or commons, in stede of the gouernaunce of the lorde Ordeine thou (quod he) fyrst a Democracie in thy house. In few wordes he taught that, that fischyon of common weale is not profytable to the cytye whych no man wold haue in his own famili. Certes a citi or a realme is nothing els, then in effect a great house

Demaunded why he inacted a law that in times of warres, they shoulde oftentimes chaunge their tentes and pauilyons: To the intente (q he) we may hurt our enemyes the more. The Lacedemonians, bycause they were nymble & lyghte, remeued with no great busines their host: where as their enemyes could not do the same without their great incõmoditie, and also with longer respite: for as much as they caryed aboute wyth them so many baggages and burthens.

Demaunded why he ordeyned that the Lacedemoniãs shuld make their sacrifyce and oblaciõ with smal and chepe thiges. Bicause (q he) we shuld neuer want wherwith to honore god Who would not saye, but that in solempne worshippinges of god, al royaltye and sumptuouse magnifycẽce, is lytel ynoughe: But this prudente paynim vnderstode that god deliteth rather

cather in frugalytie, then in fatte sacrifyces, lest vnder pretẽce of religiõ (as i our daies it was come to passe) al abhominatiõ shuld be mainteined

The same Lycurgus beyng asked why he forbadde that the cytie shuld be defended with walles: Answered. Bycause that cytie wanteth no walles, whych is fenced not with stones but with men.

Socrates.

SOcrates the Athenyense, a great Philosopher, and of most pure liuyng, was wonte to tech, that men ought to abstain from meates that wolde prouoke the man not hungry to eate, and from drinkes that wold allure, the not thyrsty to drinke.

He said, the best sauce is hõgre, for as much as it both beast swetneth al thinges, & is of no cost. And therfore he him selfe did euer eate & drinke wo swetnesse, bycause he dyd neyther of

them, but when he hungred & thirsted
¶ Moreouer he accustomed him self
to bare hõgre and thirst. For at what
times other men coueted most to drink
than would he neuer drink of the first
cuppe ỹ was fylled. And whẽ he was
demaũded whi he did so, he answered
bycause he would not accustome him
self to folow his affections and lusts
¶ He sayd, those that exercysed them
selues to chastnes of liuig, and sobre
diet, had bothe farre more pleasure &
lesse sorowe, then they that with most
a do soughte all the pleasures of the
worlde: for as much as the pleasures
of intemperate persones, besides the
tormente of theyr conscyence, besydes
their euell name and pouertie, where
vnto they be at lengthe brought, doo
brig for the most part euẽ to their bo-
dies also more peine thãpleasure. On
the contraye parte, the thiges that be
best, the same be made also most plea-

saũt) yf

yf thou acquaynteſt thy ſelfe wᵗ them
¶ He ſaid it was an high reproch for a man by ſeruing & obeyng wylfully his inordinate pleſurs, to make him ſelfe ſuch on as no man wold be glad to haue for the drudge or ſlaue of his houſe.
¶ When he was admonyched by hys frend, ỹ for the feaſting of his geſtes he made very ſclendre prouyſyon, he anſwered yf they be good men, it ſhal be ynough (yf not) more thē ynough
¶ The ſame Socrates whē he was aſked, whye he hym ſelfe dyd not gouerne the cōmon welth, ſyth he knew beſt howe to gouerne it, anſwered, that he is more profytable to his cōtrye that maketh many good gouernours of the ſame then he whych gouerneth it wel hym ſelfe.
¶ Demaūded by what meanes a mā myght attayne to an honeſt fame. yf (q he) thou ſtudy to be ſuch on in deed

as thou woldest be contẽted in name
He sayed it was farre vnsyttynge, where as no man professeth or practi seth any handy craft without his gre at shame, vnlesse he hath learned it afore, yet to the gouernaunce of a common weale men be admitted and appointed whyche neuer employed theyr wyttes to lernynge.
He was accustomed to say, that no possessiõ is more precious, thẽ a true and good frend to a mã, nor that no greatter frute or pleasure can be any other where taken. And therfore he said that many men do ouerthwartly & clene out of ordre which beare more greuously the losse of mony, then the losse of theyr frend, & which crie they haue loste the benefite ỹ they haue cõ fered & gyuen for nothyng, where as in dede they haue with the same got ten thẽ a frend better then any gold.
He was wont to say, that he moste

resem

reſembleth God which nedeth fewest thynges, for as moche as God nedeth nothyng at all.

He sayde, manye lyued to eate and drinke, but he cõtrarily did eate and drinke to liue, for as much as he vsed these thynges not for pleasure, but for the necessite of nature.

Suche as bought dearye thynges ouer tymely ripe, he sayd despayred, that they shuld not liue tyll the accustomed tyme of that ripenes of thinges were com. Elles it wer great folly to bye thynges bothe worse, & also dearer, where as shortly after a man may bie the same both better and for lesse pryce. Thus he euermore called backe again ỹ desyres of men voyde of reason, vnto sobre iudgement.

Also he vsed to say, he that hath begon a thing hath halfe done: meanig halfe the worke is don of him ỹ hath ones set vpõ it. For ther be many ỹ in

tarying, and taking a breth, what is best to do, spende al theyr life vaineli
¶ Demaunded of a certayne yonge man, wether he iudged it better for hym to marry a wyfe, or not to marye He answered. Whether so euer thou doest, thou shalt surelye repente. Sy gnifying that both single life and al so wedlocke haue theyr incommodyties and displeasures, which to bear a man, must fyrste arme and prepare hym selfe. Single lyfe hathe these incõmoditi solytarynesse, lacke of childzen ertinguyshmẽt of bloud a strauger to be thine heyre. Wedlock again hath these, continual care dayly complaintes, vpbraiding of that she brought þ heuy lokes of her kinsfolke, þ prattyng tonge of thy mother in law Cuckoldmakyng, the vncertain profe of thy childzẽ, and other innumerable incõmodities. Wherfore here is no suche choyse, as is betweue good

and

and euyl, but suche as is betwene the heuyer and the lyghter incõmodities. He wolde haue men craue of God notynge but good thynges wythout further addicion, wher as the people cõmonlye craue rych mariages, treasure, honoures, kyngdomes, longe lyfe, as though thei wold apoint god what he oughte to do. But God knoweth best what is good for vs & what not. He would that mens sacryfyces should stand them in very littel or no thing, bicause god as he neadeth not mennes thyngs, so he wayeth rather the myndes of the offycers, then ỹ ryches, For els wher as the naughtiest personnes do most flowe in riches, it were very euyl w̃ mankind if god delited more in ỹ sacrifices of ỹ euil persons, thẽ in the sacrifices of good me.

Lyke as we committe the makyng of pyctures or ymages sayde, Socrates, vnto them whome alredy we

knowe

knowe to haue made very goodly pic-
tures, so we oughte to admitte none
into our amitie & familiare acquain
taunce, but such as we haue espied to
haue borne them selues faithful and
profitable frendes towardes other.

Walkyng about through the mar-
ket, when he espied the greate multi-
tude of marchandise, & thinges that
there were solde, he thus was wonte
to say with him selfe. Oh how many
thynges be here, that I haue no nede
of, but other men be vexed in mynde,
thynkyng thus howe many thinges
do I lacke. Socrates reioysed with
hymselfe, that lyuynge accordyng to
nature, & accustomynge hymselfe to
fewe thinges, he neither coueted nor
yet neded gold, purple, pcious stons,
gorgious hãgyngs, nor ỳ rest of rich
mennes delites, which he was wont
to say, were more necessari for ỳ play
nge of tragedies, or enterludes, then

then

for the behoufe of mannes lyfe.

He sayd, knowledge was the beast thynge a man coulde haue, & againe ignoraunce theworste thynge, for as moch as whosoeuer doth am vnrigh tuous thyng, doth ẏ same because he knoweth not what his dutye is towarde euery man. And they that be strōg of heart, be therfore so, bicause they knowe ẏ such thynges ought to be done, which the cōmon sort of pes ple iudge to be eschued, & they that be intemperat personnes are disceyued; that they thynke those thynges to be swete, pleasaunt & comlye, whiche be nothyng so in dede, Wherfore the best thynge in the worlde (he spyde) is to know what thynges ought to be desyred, and what to be eschued.

To such as maruayled, why he disputed of good maners euer, & neuer of the planettes and heuenly bodies as the other phylosophers were accu

stomed

somed, he answered. those thinges þ
be aboue vs, pertaine nothing to vs:

When on a time as he wente in the
streates, a lewde felow gaue hym a
blow on the cheke, he aunswered no-
thynge els but that men knewe not,
when they should come out wit their
salettes on theyr heades.

The same Socrates, when a ver-
let spurned him on the shinnes as he
walked, & his frends that were with
him merualled he suffered the iniurie
so paciently. What wold ye haue me
do (q he) they mouing him to haue þ
felow to the law. It were a madnes
(q he) yf whē an Asse shuld hitte me
on the shinnes, ye wold say vnto me,
haue him vnto þ law. He put not diffe
rence betwene an Asse and a bruttish
man furnished with no vertue, & he
thought it great shame, man not to
suffre that thynge of man whiche he
wold suffre a brute beast.

He

He was wont to monish his frend Eschines, whiche was pressed with pouertye, that he shold borow of his owne selfe, and shewed hym the way howe by withdrawing from himself superfluouse meattes and other thinges, according to ỹ commō prouerbe Magnum vectigal parsimonia. Sparing is greate rentes or reuenues. Certes, the most ready waye to encrease a mannes substaunce is, to abate hys expenses.

Socrates when he hadde suffered hys wyfe Xantippa a longe season skowldyng within the house, and at last for werinesse went, and sat hym before the doze, she beynge moze out of pacience by his quetnes & gentle sufferaunce, streyght out of the window poured downe a pysshebowle vpon his heed.

At which thynge when the neyghbours and the passers by had good game

game. Socrates also him selfe smyled, sayenge. I easely gessed that after so great thunderynges, we shuld haue rayne.

When his frende Alcibiades marueiled that he could suffre i his hous so shrewed and skoldyng a womā as was his wyfe: Xātippa I (q he) am longe sythens so accustomed herewithall, that I am no more greyued, than when I heare the noyse of the whele, that drawerh the waterpy out of the welle. For this noyse is verye paintful to such as be not vsed thereunto, but he that is wonte dayly to heare the same, is so lytle disquieted there with, that he knoweth not whether he herde it or not.

Demaunded the same question at an other tyme, he aunswered: She teacheth me at home pacience, that I maye vse when I come abrode. For beyng well practised and vsed to her ma-

maners, I shall be the meeter, to suf-
fre other mens fascyons.

Socrates mette Xenophon in a cer-
tayne lane, and when he beheld the
yonge man to be of a very good natu-
rall dispition and witte, he held oute
hys staffe and stopped hym, that he
could not passe, wherat whē the yong
man steied, he asked him where soun-
dri merchaūdise were made and solde
whych commonly men do vse, where
vnto when Xenophon had redely an-
swered, he demaunded where menne
wer made good, when the yong man
made answer that he knewe not. Fo-
low me then (qd Socrates) that thou
mayste lerne thys. From that tyme
Xenophon began to be the hearer of
Socrates.

Socrates rebukyng very sharpe-
ly his familiar frēd at ỳ table Plato
beyng greued here wt̄ said to his ma-
ster Socrates. Sir had it not ben bet-

ter to haue chalenged hym of this be twene you & him secretly: To whom answered Socrates. And had it not ben better Plato, that thou also had dest shewed me of thys, betwene the & me secretly: Thus mooste wyttylye he repzeued hym of the same fault in hym selfe, that he found in an other.

Demaunded what was the pzency pal vertue of yõg men. Truly (q he) that they attẽpte nothing ouer much Signifying that ỹ heate of youth cã vnnethes suffre them to kepe mesure in thynges.

Letters which cõmenly men thinke were inuented to healpe the memozy he sayde, by occasyon dyd much hurt the memozye. Foz in olde tyme men when they harde a thyng woozthy to be knowen wzote it not in bokes, but in the mynde, by reason of whiche ex ercyse, theyz memozy beynge esta blyshed and confyzmed, they easylie

helde faste, what so euer they wolde and what so euer any man knewe, he had it in a redyneſſe. But after that the vſe of letters was founde oute, whyle thei truſte in theyr bokes, they haue not so greately ſtudyed to impꝛynte the thynges in theyr mynde, which they haue letned. Thus it commeth to paſſe, that where the exerciſe of the memoty ſet aparte the knoweledge of thinges not ſo freſche and redy, as it hath bene, & euery mā knoweth nowe moche leſſe then in the olde tyme they dyd, ſyth that ſo muche we know, as we bare in mynde.

He ſayde, that men ought to obeye the lawes of the realme oꝛ cyty, but wommenne oughte to obeye the rytes vſages and maners of theyr huſbandes wyth whom they lyue. Certes ꝑ rule of the wedded woman is the huſband and ſhe lyueth ryghtly yf he be obedyent to the publique lawes.

Unto Euclides who was veriſtu dyouſe of ſophiſticall ſubtyltyes, he ſayde. O Euclides, thou mayſte well vſe the company of Sophiſters: but the companye of men thou canſt not vſe. Meanynge that ſophiſtrie is vn profytable vnto publique affayres & to the common felowſhyp of man in whych who ſo euer deſyreth to be con uerſaunt muſte not play with his ſo-phemes and quyddities, but faſhion him ſelfe to the maners of men.

It was enformed him of a certain perſon that ſpake euil of hym behind his backe. Bi likihod (q Socrates) the man hath not lerned to ſpeke wel Imputyng the vyce of his toung not to malice, but to rudenes, neither iud ged he that it pertayned anye thynge vnto him what other menne ſpake of hym, whiche ſpake not of indgement but of ignorauunce.

Ariſtippus.

Ariſtip

ARistippus dysciple vnto Socrates, a man surely of a very sharp iudgement and pleasaunt wyt when he was demaunded what profyte he toke by the study of wysedome This profite (quod he) that with all sortes of men I can frankely and bodely speke. For he neither feared ỹ mighti neither yet thought scorne of ỹ baselt sorte. Bycause he bare a mynde indifferently fre, as wel from hope as frō fere, for he serued no man, ne yet flattered any person otherwyse, then his herte gaue hym.

Dionisius king of Sicil in whose court this Aristippus was of lōg season, asked hym how it chaunced, that philosophers do haunt the houses of ryche men: but the ryche men haunte not ỹ philosophers houses. To whōe Aristipus made answer in this wise Bycause phylosophers knowe what they lacke, and Ryche men know not

The learned men know they can not lyue without money, & therfore they seke vpon the rych men which be able to gyue them the thing that thei haue nede of. But yf the rych men knew as wel ỹ thei neded wisdome, thei wold much rather haũt ỹ houses of lerned men. For the pouertie of the minde is much more wretched then is ỹ pouertie & necessitie of the body, & so much the more beggerly be the rich men, by cause they vnderstand not how precious & how necessary a thing they wãt. When on a time a certayne person rayled vpõ him he sayd neuer a word but went his waye. But whẽ the rayler stylle pursued hym, sayenge, why dost thou flee? Bycause (sayd he) ỹ hast power to speke euyl, & I haue power not to heare the. Most wytyly he noted the mannes shamefastnes, which wher as he toke libertie vnto himself to rayle vpon others he wold not yet

graunt

graunt this libertye vnto them to wi
drawe thē selfes, to thētēt they might
not heare such shameful raylynges.

Demaunded wherin the wise man
differeth from the vnwyse: Send thē
bothe (quod he) naked vnto men vn-
knowen, & thou shalt se. Signifieng
that the wyse man caryeth about wi
him in his breast the thyng that shal
commend hym wher so euer he goeth
Wherfore if ye sende ỳ learned & ỳ vn
lerned togither naked into a straūge
coūtrey wher eyther of them be a like
vnknowen, the wyse man vtterynge
his treasures shal finde fourth with
both liuinges and frendes, the other
naked parsō shalbe scorned for a mad
manne and shalbe in ieoperdy to pe-
reshe for hunger.

¶ It is skarslie credible, that Pyō re
porteth of hym when his seruant bea
rynge a great summe of mony in his
iourny, was sore pressed with ỳ bur-

then: Cast away (q he) ꝑ is to muche and beare that thou canneſt.

On a time as this Ariſtippus ſayled in the ſees, & perceyued the ſhip wher in he was caryed was a pyrates ſhip he dyew forth his gold, and began to tel it, & forth wt threwe it into the ſe, & greuouſlye ſighed making as though it had fall from him vnwares, and a gaynſt his wyl. By this deuyſe he ſaued his lyfe takyng from the pirates the occaſiõ of ſlayng or bynding him

¶ When Ariſtippus and Eſchynes were fallen out, on aſked Ariſtippus Where is now your frendſhip: Truly it ſlepeth (q he) but I wil awake it So eſpyenge a conueniente tyme, he came of his owne minde to Eſchines and ſayde: ſhall we not incontynente be frendes agayne, and leaue our trifelyng: Or ſhal we rather abyd ꝑ we mai giue men occaſion to ſpeke of vs two at alehouſes & tauernes. To

whõ) when

when Eschines made answer, ꝑ with al his herte he was cõtented to be at one agayne. Remẽbre thẽ (ꝙ Aristippus) that wher as I am elder then ꝑ yet I came fyrst to the. Thẽ sayd Eschines, Surely, thou art a man fare better thẽ I am. For of me begã oure fallynge oute, & of the oute falling in again. By this meanes amittie was renued betwene them.

¶ On a time when he sailed vnto the sees wyth certayne of his owne cõtrye men the shippe brake & thei were cast vpon lande. And when he espyed vpõ the shore certaine mathematical figures drawen forth in the sãd. Frendes (ꝙ he) be of good cõforte, I se the steppes of men, and entering into the nexte citie, he enquired out what learned men were ther abidyng, to whõe after he had ther a litle whyle talked they perceyuyng his excellent lerning & wysdom, with all courtesy entreted

not

not hym onely but his company also & moreouer vytaled them for their retourne. At last whē they that came wt Aristippus dressed them selfes home ward, & asked him whether he would any thyng to his frēdes and citizens Byd theim (q he) that they studye to get them suche ryches, as can not perisshe by shypwracke, but escapeth al hasardes with the owner.

Philip kyng of Macedonie.

Philip kig of Macedonie father to Alexāder ẏ gret mā of no smal wite, and a great cōquerour. Whē on a time he had purposed to take a stronge castell and holde, and hys espyes had shewed, hym that it was very hard for hi to brig to passe yea & impossible: He asked them whether it wer so hard, ẏ an asseladē with golde might not come vnto it, menig ẏ ther is nothing so strōg, but wt gold it may be wone.

There

¶ There wer some of his forein subiectes whome he had founde not very trusti, whiche cõplained and toke the mater heueli, that his seruaũtes called thẽ traitours. To whom Philip made this answer. Truly in coũtreye men the Macedonians be veri homely men and rudely brought vp which cã cal a mattok nothig els but but a mattok, and a spade a spade. Meaning that in very dede thei wer traytours. Uplandyshe and homely persones cã not qualefye, but cal euery thing by the proper name.

*He counsayled hys son Alexander that suche as were of any authorzyte in ỹ cõmon weale, aswel the good as the euyl, he shuld make them hys frẽdes, & ỹ he shuld vse ỹ good, & abuse the euil. Certes, the chife feate of kinges is to reiecte none, but to apply al mens seruyces to the cõmõ profit

Amicithus accused Nicanor to the

kyng

king, that without ende he continued raylyng vpon hym, when the kinges frendes moued hym to send for the fe lowe, and to punyshe hym in example of other: Philip thus answered, Nicanor is not the worst of the Macedonians. It is good therefore to se whether we haue done our duti in al thinges or not. So when he had serched out, that Nicanor was greatly impouerished, and yet not rewarded for ꝑ seruice he had done him in times past he cõmaũded a certain gift to be borne him home. Thys done, when agayne Domicithus enformed the kyng ꝑ Nicanor nowe wythout ceasing praysed hym aboue al measure, ye se therfore (quod ꝑ kynge) ꝑ it lyeth in vs eyther to be wel spoken of, or euel spoken of.

He oftentimes exhorted his son Alexãdre to giue good eare to Aristotle hys schole master, & to employ hi selfe to learnyng & wisedome, lest (ꝙ he) ꝑ myght

myghtest chaũce to do many thinges whiche ẏ I haue done now sore repẽteth me. The noble prynce perceyued that no man without lerning is mete to gouerne a realme, & he was not ashamed to confesse ẏ through errour he dyd many thinges amysse, bicause from his childhod he was not rightly instructed with learninge.

¶ Sitting in iudgemẽt he had ẏ hearyng of on Machetas matter, but beyng some what heuy of slepe, he was not very attentife to the equity of the law, & so gaue sentence agaynst Macheta. But whẽ Macheta cried out & sayd, I appeale from thys iudgemẽt The king angerly (for it was straũg to appele from a kyng) said, to whom doest thou appeale? Truly ꝙ Macheta, euen vnto thy selfe o kyng yf thou wylt awake and here ẏ matter more attentifly. Then the kyng arose, and after he had wayed better with hym

selfe

selfe the mater, & vnderstode ꝑ macheta had wrong, the iudgement which was gyuen he could not reuerse, but the money ꝑ macheta was condemned in, he him selfe payed.

¶ When on a tyme he was at debate wt his wife & with his son, a certayn Corynthian came vnto him, whō he asked how ꝑ Grekes agred togither. Indede (q the Corinthian) thou carest moch how the Grekes agre togyther, whē those persons that be moost nere vnto ꝑ, bare such mindes towardes the. Here ꝑ king being nothing offended wt the Corinthians fre tōg framed hym selfe to his sharpe chek and layeng downe his angre, fel in agayne with his wife and son.

¶ Alexander the great.

ALexander the great, king of Macedony, and so to ꝑ forsayd Philyppe beynge demaunded, where he layd vp hys treasures, With my frendes

des(q he) Signifieng that a man can lay vp his goodes no wher so sauelye, as with his frendes: for when nede requireth, he is sure to haue thē agayne wyth gaynes.

When he was enformed that a certayne person had rayled vpon him. Trulye(q he) it is kyngly, when a man doth well, to be reported euell.

Porus a kyng beyng vainquished by Alexāder, when Alexāder after ꝑ fylde won, sayd vnto hym. How shal I intreate ꝑ Porus: kingly(q he) Again Alexāder demaūdyng hym wyther he desyred any thing els Al togither(q Porus) is comprysed in thys word kingly. Alexāder maruayelyng both at the wysdome & at ꝑ noble ſto make of the man enlarged his domynion ouer that it was before.

A certayne Indian whych was noysed to be so cunnyng an archer, that he could shote thorough a ring, was

taken

take prisoner in ꝑ warres, & brought to Alexãder. Alexãder bad hym shew a proufe of hys connynge afore hym. Which thyng bicause he refused to do the king beyng angry, commaunded he shuld be put to deth. As he was led away, he said to such as led him that he had not vsed hys feat of shotynge many dayes, & therfore he fered lest he shuld haue failed. When Alexãder was enformed herof, that he refused not for spite, but for feare of dyshonestyp, wondering at the mans mynde so desirous of glori, he let him go not without a greate reward, bycause he wold rather haue dyed, than to haue lost hys fame renowne.

The same Alexander, whan at ꝑ begynnyng he sat as iudge in causes cõcernyng lyfe & deth, stopped on of his eares against ꝑ accuser. Demaũded why he dyd so. The other eare (q he) I kepe hole for the party defẽdaunt.

Anti

¶ Antigonus kynge.

ANtigonus kig of Macedonie, when one said that vnto kiges all thinges be honest and iuste. Trouth (q he) vnto Barbarouse kiges, but vnto vs those thiges be onely honest whiche be honest, and those only rightful whiche be rightful. He grauely reproued ỹ flatterours, saying: which wold that al thiges shold be lefull for kinges. For vndoubtedly ỹ king is not ỹ rule of the honestye & iustice but the minister of honestie & iustice. And wold God the eares of christian rulers were not tikled with lyke tales, & yf thei be, that thei wold with lyke seuerty reiecte them. For what other thing saye they, whyche singe them this note: Quod principi placuit, legis habet vigorem, that is to say: That liketh the prince hath ỹ strẽgth of lawe: Whyche saye that the prince is not bounde to the lawes, whiche

gyue him two manner powers, an ordynary power, and an absolute power, whereof the one can doe what the lawes, pactes, and leages demaund, the other what so euer it lusteth.

¶ When he heard say, that certayne kynges conspyred to inwade hym & put him to death. He aunswered that he wold driue them al away, as byrdes that pycke vp seedes in the felde with one stone and one shoute. So litell the valyaunt pryncе estemed the malice of his enemyes.

¶ Thrasyllus a philosopher of ỹ sect of Cinikes (which wer not much vnlike to the fryers of our tyme) asked an halpeny of the kinge. That were no gift for a kinge (quod Antigonꝰ.) Thē giue me an hūdred poūde (ꝙ the Cynike). Nay (ꝙ the) king) it is not for a Cynike to take such a gift. Thꝰ both wayes he choke him of, whome he estemed worthy of no benefite.

After

After he was recouered of a greuous sycknes, we are neuer a whit ꝑ worse (ꝙ he) nowe. For this sicknes hathe monished vs that we be mortal How taught the Paupm king this Philosophy worthy for a chrystian hert.

¶ Marsyas the kiges brother had an action at the law. He requyred the kyng that the matter might be herde secretly at home. To whom Antygonus gaue answer in this wise. ꝑf we do nothinge beside the lawe, it shalbe doone much better in open court, and in the face of al the world, thē in hugger mugger. For ꝑf thou knewest thi matter to be nought why suest thou? if thou knowest it to be good, why fliest thou the hearinge of the people, & woldest bring a matter of open court into a secrete chambre.

*Antigonus when his frēdes aduysed him, that if it were his fortune to wyn Athens, which he wente aboute

he shold fortifye and strēgthē it wyth more stroge castels & fortresses, leste peraduēture the inhabitaūtes of the same might worke treaſō, & ſo shrike frō hym, which shold be a great losse, cōſidringe the same was the key and principal city of al Grece. He answered that he was euer in the opinion, ỹ he thought, no defēce on a Realme to be more sure thē is the benecuolēce and hertes of the commons.

Augustus.

OCtauius Cesar Augustus emperour of Rome, whē he harde say, ỹ king Alexander being of the age of. xxxii. yeres, when he had conquered the mooſt parte of the coūtries of the worlde, doubted what he shold do al the reſt of his lyfe: Wondred yt Alexāder iudged it not a greater worke, wel to gouerne an empyre. or lordshippe that is gottē, thē to get a great lordship. He rightly noted the

insaciable

insacyable ambycyon of Alexander, which estemed none other functyon worthy for a king, thē to enlarge the limittes of his dominiō, where as it is farre bothe better & harder to furnyshe the kingdom that is fallen to a man, with right lawes and good maners, then by force of armes to ioyne kyngdome vnto kingdome.

☞ When the rumour of Herodes crucity came to Augustus eare, ꝑ he had commaunded al ꝑ children of Jewri, of thage of two yeares and vnder, to be slayne, & amonges them that hys owne son was slaine. It is better (q Augustus to be Herodes swyne then son: Herode was a Jewe, & Jewes abstayne frō eating of swine flesshe.

☞ When one Pacimnius asked a reward of Augustus, & said it was reported of euery mā that the emperour had giuen him money. But ꝑ (q the emperour) beleue it not. Myth a me-

rye ieſt ſignifyeng that he wold giue him nothynge, The other wayted ꝑ thē perour would remēbre his ſhame leſt it were knowen ꝑ the repoꝛt were vntrue, he ſhuld be laughed to ſcoꝛne But Auguſtus ſhewe another remedi ¶ Auguſtus made a lawe foꝛ aduou trers, how thei ſhuld be iudged. after warde whē a yong mā was accuſed and bꝛought beforehi, that ſhe ſhuld haue to do with Julia ꝑ Emperours doughter, he was in ſuch fume, that he ranne vpon the yong man, to haue beatē him. But when the yong man cryed out. Thou haſt made a law, O Ceſar, ꝑ Emperour was ſo ſoꝛy foꝛ that he had done, that he wold eat no meate thatdaye. So ſoꝛy he was ꝑ he obeyed not in al poynts of the law which he had made to other.

¶ A certayn Gꝛeke was wont thus to ſeke the fauoure of the emperoure Auguſtus, whē he came down of his palace

palace, he wold preſēt vnto him some excellent verſes. Which thynge whē he had oftentimes don in vayne, and the emperour ſaw he wold not leaue hym, hymſelfe wrote with his owne hande, very meat verſes in Greke: & when he eſpyed the Greke cōming agaynſte hym, he ſente it vnto hym by one of his ſeruaūtes. The Greke toke and redde it, and not only wyth voice but alſo with countenaunce and geſture of body, praiſed the verſes with great admiracion. And forthwith approchyng nere vnto the emperour, did put his hand into his purſe, and plucked out a few grotes, and offered thē vnto themperour with theſe wordes. It is no reward for your eſtate, moſt noble emperoure, but yf I had more more wold I giue. At which wordes, whē al thēperours cōpanye laughed exceadingly, the emperour called his purſebearer, & cōmaūded a thouſāde

markes forthw to be delyuered him.
☞ One which was master of ẏ horse whom themperour had put out of office, begged a great fee of him vnder this coloure: not for the lucre of ẏ money (ꝙ he) I desyre this, but ẏ it may be thoughte I gaue ouer the office of myne owne minde, you beyng otherwaies my good & gracious lord. Tel euery mā (quod Augustus) that thou hast receiued this fee of me, & I wyll not denye it. Thus pretilye he coulde shake of, such worldli shames childrē
¶ Herennius a riatouse yonge man, soldiour in his warres, he cōmaūded to departe out of the cāpe. The yonge man besought him with much lamētacion & weping, saying: How shal I dare goo home agayne, what shal I say to my father? Shew thi father (ꝙ themperour) ẏ I haue displeased the) Bicause the yonge mā was ashamed to confesse, that themperour was dis-
please

pleased wt him, he gaue him leaue to turne ẏ tale & lay al ẏ blame on hym.
¶ When Augustus was now. xl. and aboue, Cinna a younge mā of noble byrth, & nephue to Pompey, was appeached of high treason, ẏ he lay in a waite with his complices to kylle the emperour. It was tolde where, whē, and how they woulde haue executed their feloni. For thei purposed to haue murthered him, as he should haue sacrified. The sentence of cōdemnation was made redy: but in ẏ meane seasō while Augustus thēperour perplexly speake now this nowe, that his wyfe Liuia cōming in, & seyng the case Do (quod she) ẏ the phisiciōs be wōt to do which whē the accustomed remedies wil not helpe, do assay the contraries With sharpe execution thou haste hitherunto done no good, forgiue: Cinna now being detected and bewreied, cā not hurte thy life, thy fame he may
 helpe

helpe. Forthwith he sente for Cynna a lone to come speke with him, & whē he was come, he cōmaūded an other chayre to be set for him. Cinna said ye emperour) this first I requyre of the ye thou interruptest me not in mi tale a tyme shalbe gyuē the to speke. Here when Augustus themperour, had rehersed his manifold benefites & kindnes on his behalfe shewed towardes cinna, how he had saued his life, whē at his cōquest he was foūd amōges his enemyes, how he had geuen him a gain al his enheritaūce & patrimōi how more ouer he had promoted him to an hyghe rowme, he demaunde of hym, whye he purposed to haue slain hi. Cinna being ther wt sore troubled themperour thus ended his cōmūicatiō. I gyue the thy lyfe, Cinna again afore mine enemi, now acōspirour of my deth & a traitour. Frō this dai let amitie begyn betwene vs let vs contende.

tēde wether I more faithfully haue gynē the thy life, or thou doest owe it me. And he offred him ẏ consulship of Rome. wyl ye know ẏ succusse & ende of this mater? Cina euer after loued Augustus best of al mē. he made him sole hire & executour. Neuer after ẏ time any man conspyre his death.

Phocion.

Phociō a noble citizi of Athēs was of such cōstancie and perfectyon, that he neuer was sene of anye man, eyther to laught or wepe. whē Demosthenes on a time said vnto him. The men of Athēs, o Phociō wil surely kyl the, yf they begin ones to rage. He āswered in this wise. Indede, they wyl kyl me, yf the begig to rage but the thei wil kil, yf thei ones become sage, & in theyr ryght wittes For Demosthenes spake for the most part to eueri fauour of ẏ people, and his wordes wer more sugred thā salted more delectable then profytable.

Alexander the worthy cõquerour demaũded of the Atheus men, certaine shyppes to be gyuen him. Forthwith they asked Phociõ his aduyse & coũsel i this behalfe. Surely (q Phocio) my counsel is, that eyther by force of armes ye vanquish him, or be ꝑ frede of the vãquisher. Brefely he aduised them to denye nothing vnto Alexander, vnlesse they trusted to withstande his malice with force of armes.

Demosthenes.

DEmosthenes the renoumed oratour of Athẽs, when he was spitefully railed vpõ of a certain fellowe: Lo (q he) I am put into a cõtẽtion and strife, in which he that is superiour is inferiour, & he that ouercommeth is ouercõmẽ. Undoubtedly in knauerye he that hathe the vpperhãde declareth him selfe ꝑ worst mã.

A poore womã had receiued of two straungers money to kepe with thys

condicion

condicio, that she shold not deliuer it
againe to the one without the other.
One of them within a while after fai
ning his felowe to be deade, came in
mourning clothes to the woma, and
requyred the money. She thinkings
his felowe to haue bene dead in dede,
deliuered it. Forthwith commeth the
other felow, and beginneth to sue the
woman at the lawe. She beyng now
put in vtter despayre, Demosthenes
commeth to the barre, & thus defen-
deth the womas cause against the de
maundant. This woma, good felow
is ready to deliuer the money that ye
deliuered her to kepe, but vnlesse thou
bring thy felowe, she ca not do it, for
as thou alledgest thy self, this codicio
was agreed vpo betwene you, y the mo
ney should not be redeliuered to y one
wout y other. By this wity answer he
saued y sely woma, & eluded y cospira
cie of the false harlotes, whose pur-
pose

pose was to receue ỹ same moni twise

¶ Demosthenes on a time sayled to Corinth, where was Lais the faireſt harlot then coũted of al womẽ in the world. He desired to lie w her a night But when she demaunded and exceeding great summe of money for one nightes lodging, he beinge thereat astonyed, chaunged his minde, saying I bye not repentaunce so dere. Signifying that after dishoneſt pleſures repentaunce foloweth at hande.

¶ Dionisius.

DIonisius kinge of the Syracusans, when he perceued that his son, whom he intended to leaue kyng after him, had defiled a citizins wyfe. Being therwith sore angry, asked his sonne, whether euer he found any suche thing in his father.

¶ Trouth (q the yonge man) for thou haddeſt not a king to thy father. Nether thou (q Dionisius) shalte haue a

king

kinge to thy sonne, vnlesse thou leaue these pagyauntes.

☞ When he perceyued that his mother wel striked in age, coueted to marye agayne. He sayd. The lawes of a realme, o mother may be broken, but ỹ lawes of nature can not. Signifying it is against nature an olde womā past child bearig to mary againe ¶ A certayne straunger came to hys courte, and sayd, he wold secretly common with Dionisius, for he coulde shewe him, howe he myght knowe afore, whē any went about to cōspyre treason agaynst hym. The king toke the man vnto him, and (al the company voyded) bad him say on. Now (o the felow) giue me syr kinge an hundred poūde, that ỹ mayest be thought to haue lerned the feare of me.

He gaue ỹ money & made as though he had lerned it, marueling at the mānes subtyle deuyse. For this fanynge

was

was not a litle profitable to feare his subiectes from conspiring his death. ¶ Demaunded of a certaine person whether he were ydle. God forbid (quod he) that this thing shold euer chaūce vnto me: Meanig that it was a right fowle thinge for heades & ministers of cōmō weales, not to execute diligētly their office. But assuredly herein our most dread souereigne lorde king Henry the eyght, maye be a myrrour and spectacle to al princes, and other inferiour officers. For who euer eyther more prudētly, or more vigilaūtly hath gouerned a common weale.

When he herde that one of his subgettes had hid his gold in the groūd, he commaūded it shoulde be brought vnto him. But after that the mā imbeselig a litle porciō of the golde, wēt and dwelt in an other citie, and there had bought a pece of groūd, the king called him home again, and restored vnto

vnto him al his gold bycause now he begā to vse his riches & left to make athyng profytable vnprofytable.

An excellent plaier vpon instumētes he alured wt grat promises vnto him & bad him sing & play in the best wise he could. For the more conigli he played & sang, ỹ greater reward he shuld haue. When he had played before the king a good sort of daies veri curiously, and the kyng gaue hym nothyng, begā to aske his reward. (Why quod Dionisius) the reward that I premised the, I haue faytfully paid. Howe so quod ỹ felow ther was not one peny giuē me. (yes I haue giuen the ỹ the kyng) pleasur for pleasur. For I haue no les deluted the wt hope, then thou me wyth syngynge.

¶ The same Dienisius wondringe at the exceding faithfulnes of Demō & Pithias I pray you ỹ he receiue me also into your frendship. For Dio-

nisius had set vnto the one a daye of deathe, & when he desyred leaue for a few daies to go home to his house to set al thinges in ordre, the other beca his pledge vpō this condicio, if he returned not at the daye set, his felowe shuld die for him. He came againe desyring rather to die, thā to deceue his cred. The king not onely pardoned þ man whome before he had condemned, but also with great wonder desyred to be the thirde frende amonges them: Dionisius this mans son was expulsed his realme. So when one said vnto him, what doth thy lerning nowe helpe the. Truly (q he) thus much it helpeth me, that I can easely beare so great a chaunge of fortune, he died not for thought, he kylled not him selfe as other menne be wonte in this case but went to Corinth & there taught a gramer schole.

❧ Agathocles.

Aga-

AGathocles had a potter to his father. Now whē he had conquered Sicile, and was proclaymed kinge: he was wonte vpon his table by hys golden pottes to set erthen pottes, & shewing them vnto the ponge mē to say: Wher before I made such pottes (shewing the erthen) now by my vigilaunce & prowesse I make such pots, poyntinge to the golden. He was not aschamed of hys former state but thoughte it more glorious, by vertue to wyn a kyngdome, then by inherytaunce to receaue that is left.

Archelaus.

KYng Archelaus, when at a feast one of his famyliars, but some what vnchamefast, begged a certayne cup of hym, commaunded hys seruaunt forthwith, to gyue it to Euripides, which also was ther present. When the other wōdered at this dede Thou (q̄ the kinge) arte worthye to

aske, and not to receue: but this man is worthye to receue with a kynge.

Themistocles.

THemistocles ỳ noble capitayne of ỳ Athenienses, beynge required of Simonides the poete, ỳ in a certaine mater he wold giue for his sake a false iudgemẽt, answered. Neyther ỳ shal be a good poet, if beside the measures of musyke thou makest thy verses: neyther I a good ruler, if I pronounce any thing against the lawes.

His doughter had sundry woers, but he preferred an honest mãof smal substaunce before a great rich ponge mã. His frẽdes meruelige why he did so: I had rather haue (q he) a man wout money, then money wout a man.

Aristides

ARistides for his iust & true deling surnamed the righteous, administred to ỳ cõmon wele, alwayes trusting to him selfe only not seking either

eyther coũsayle or ayde of any other. He much abhorred felowshyps lest he might be at any time inueigled by the force & power of frẽdes to doany thig otherwise, thẽ the tenoure of iustice & honestye requyred. Lorde God howe greatly did this mã flee al parcialitie & factiõs, which for none other thing eschued frendshyppes, but because he wold not be by thẽ enforced to do any thing ỹ were not righte, or be cõstreyned to abstayne from that whiche he iudged auaylable to the cõmõ welth. He was at variaũce wt Themistocles with whome on a time when he was coupled to go iembassage ito a strãge coũtry, as they were going, wilt thou o Themistocles (q he) ỹ in these moũtaines we lay downe our malice and displeasure? For if thou wilte, at oure retourn we shal take it agayn. He preferred the cõmõ vtilitie afore his priuate affections. For of these cõmonly

 syrryn-

spryngeth al ẏ destructiō of mās lyfe.
☞ Whē the men of Athens, where so sore stired against him, that they wēt aboute to banishe him, by a certayne kinde of cōdemnatiō, which they called Ostracismus, because euery man should wryte in a shelle, the name of him, whome they would haue exiled, (for so cōmonly wer men of great authority among them vanished) a certayne man of the country vnlettered brought him his shell, & desyred him to write Aristides name in it: to whō Aristides said: Why good felow knowest thou Aristides: when he answered no but ẏ it greued him, ẏ he shuld be called righteous. Aristides helde his peace, & wrot his name in ẏ shell, & so deliuered it to the felowe againe. So mildly he bare his vniust cōdēnatiō, certes it was a right graue testimony of an innocēt life, ẏ of so great a multitud, ther was none which cold

lay

laye to his charge, anye other thinge then the surname of a righteous mā, which name yet he gaue not him self, but his frendes, yea the people them selfe gaue him it.

When he should go into exile, he held vp his hādes, to the gods, & besought them that they wold so prosper ỳ mat ters of men of Athēs that Aristides shoulde neuer come in theyr mindes. For in thinges afflict & trouble some the people be wont to fle vnto excel ēt wyse, and renowmed menne: whyche thing came to passe. For ỳ third yere after his outlawry, whē Xerres wēt aboute to inuade Athens, Aristides was called home againe frō his exile

At a certayne assemble, wherin Aristides, wstod, but in vayne, the reasōs of Themistocles, departig away w an open & cleare voice he testified, ỳ the maters & affayres of the Athenienses shoulde neuer well prospere,

ne go forward, onles both he & Themistocles wer cast into prison. He desired rather to goe to prison, thē ỹ for the debate and strife of two, the common weale should be hyndered.

¶ What time he sat as iudge to determyn a certayne matter, betwene party & party, & the one party to thintēt he wold kindle Aristides against his aduersary made rehearsal beside hys mater of many thinges, whiche thother had spoken against Aristides. Aristides interrupting him said, good felow, let those matters alone now, & if he haue any thing hurted the speke For at this present time I syt as iudge to the and not to my selfe.

¶ Themisticles said in a certaine assemble where the citizens wer gathered togyther ỹ he had foūd out a coūsel, which highly pertayned to the honour & dignity of the city, but ỹ thing was of such sort ỹ it might not be publyshed

lished & declared before thē all. Here the people agreed, ỳ he shuld disclose it to Aristides, & if he alowed it they al would alow it. Now then Themistocles had declared vnto Aristides ỳ he thought of burning ỳ place where the Grekes shyps stode (for so should it cōe to passe ỳ the Athenīēses shulde be rulers & lordes ouer al Grece (Aristides cōming forth to ỳ people, said. Undoubtedly nothing is more profitable thē the coūcel of Themistocles but againe, nothig is more vnhoneſt thē the same. Whiche voyce when the people heard, they forbad Themistocles to make any mo wordes hereof. Assuredly here the citizēs of Athens (for in thē then was the gouernaūce of ỳ same, shewed thē selues to be of a wonderful noble courage, in ỳ they abādoned, & vtterlye refused profite ioyned w dishonestie, & therewithal declared also, how gret ỳ auctority of

renowmed

renowmed vertue is in ẏ they douted not to cōmit the fortune of the hole cō men weale, to ẏ iudgement of on mā

Aristides was chosen on a tyme, to be treasurour of the city, whych office when he had executed very purely & vncopruptely, yet he was accused of themistocles, and cōdēned of extorty on But throughfauour of ẏ most worshypful & honest citezins, he was not only relesed of ẏ amerciament, which was assesed vpō him, but was apointed also again to ẏ same office, which by simulatiō euen for the nones, he so administred ẏ omitting his former seuerity & roughnes, he shewed him self gētle & facile, to such as loued to waxe ryche w̄ the detrimēt of cōmō welth. Bi whose labour it came to passe that the people the thirde time with highe fauoures assigned eftsones the same office to Aristides.

Then spake he & said: For ẏ wel exce-

cutinge

cutting of mine office ye condempned me, & now by cause cõtrary to equite I haue graunted many thinges to ỹ spoylers of the citye, ye haue iudged me worthye of honoure. Certes this man knew, by what menes he might grow i fauour ẅ the people, saue ỹ he had rather be rightous, thẽ glorious

When Aristides beyng wrongfullye condemned to die, was led to executiõ, one of his enemies spat on hys face he did nothing els but wiped his face, & smiling said to ỹ officer ỹ wẽt ẅ hun. Admonishe this person, that hereafter he gape not so vnmanerly.

Pericles.

PEricles the Athenienſe, to hys frende requyrynge hym to beare false witnes for hun, wherunto was knit an othe, that is to say a periury: answered, he wold his frende but vn to the aultre. Signifying that so far forth a man maye do pleasure to his frende

frend, as he go not beyond the boundes of religion and honesty.
When the eclips of the sūne sodeinly chaūced. Pericles seig other very many, but in especial the gouernour of ẏ nauy dismayde & sore astonied thereat, wͥ hys cloke couered ẏ gouernors face & asked hi, whither he thoughte this to be a straūge tokē: whē he answered no, what differēce thē is ther (q̄ he) saue ẏ the thig ẏ now causeth this darkenes, is greter thē my cloke. Meaning ful prudently, ẏ by the cōmyng betwene of the moone, the sūne is hid from vs, euē as the cloke being cast betwen, letted ẏ other mēs sight and that the thing whiche naturally is done, is no stronge token, or suche mōstruous thing, as mē should fere.

Diogenes.

DIogenes a philosopher of ẏ sect of Cynickes, vnto one whiche coūsailed him, ẏ nowe i his age, he

he should repose him selfe, & cease frō laboure answered: if I ran in a runnynge place for the mastry, should I when I wer now nere the gole, slake my rūning, or rather īcrease it, ryghtly he iudged ẏ the studye of vertue the nerer one draweth to his ende, is so much the more to be inforced & hasted because it is a gret shame thē to ware fainte & cold from an honest purpose.

He disalowed the madnes of mē, ẏ wold bye & sel thinges precious for least, & again ẏ vilest thiges for most For an ymage or pycture, he sayde whiche was a very vile thinge, was solde for much money, wher as a bus shel of meale, which was a right precyous thing, was bought for very litle money. The image is nothing necessary to mans life, but wout meale we cā not liue. Wherfore (ꝙ he) it wer more conuenient ẏ meale were much derer then ymages or pyctures. The philo-

losopher estemed ꝑ prises of thynges by theyr natural vse, wher as the people estemed them by foolish persuatiō ¶ Alexāder the great on a time came to Diogenes to se hym, and thus he spake vnto him: I am com, O Diogenes, to helpe the, because I se thou lackest many thinges. To whome Diogenes made answere. Whether of vs two is more nedy, I which beside my scrypp and cloke desyre nothig, or thou which not contented with thine owne realme, that thy father left the, castest thy selfe into so many hasardes to get the a large dominion, in so much that the whole worlde semeth scarce ynoughe for thy insaciable couetyse. ¶ The superstition of men that were feared with dreames, he thus mocked Thinges (ꝙ he) that ye doe waking, ye nothing regarde, but ꝑ thinges that slepinge ye dreame, ye carefully and busyly searche out.

A cer-

A certayne riche man vnlearned, but royally clad, he called a shepe with a golden fleece.

Whē Diogenes sawe the officers led, one taken for stealinge a cup oute of the treasurye. (Loo he) the greate theues lead the litle theefe, would god this could not be truely spoken vpon some christē officers, by whom other whiles he is brought to the galowes which haue stolen the value of twenty pence, where they ware rich wyth great theftes or pyllages rather and extorcions, without punyshment.

What time Philip king of the Macedonians had an army lying at Cheronia. Diogenes came thither anone he was taken of the souldyours, and brought to the kinge, which as soone as he sawe Diogenes (who was vnknowen vnto him) cryed out angerly a spye, a spye. To wome Diogenes forthwith answered. In dede Phy-

lyp.

lip, I am a spi, for I am come hyther to espy thy madnes, whych not beinge contented wt the realme of Macedonie by thy incroching of other mēnes realmes, puttest thy self in daūger to lose both thin own kingdom and also thy lyfe. The king wōdering at the mās franke speche and bould langage: commaunded he should escape without any hurt to be done vnto hym.

¶ He said, loue is the busines of idel persones, for asmuch as this affectiō commonly assaileth those that be giuen te ydelnes and ease. So it commeth to passe ỹ whyles they loyter in ydelnes, they fall into a thing moste full of busines, and yet in the meane season they do no good thinge at all.

¶ He said, good mē be the ymages of god: for as god is best, so it is his property to do wel to al men; & to hurt no mā. This ymage shyneth & is espyed much better in wise & good men then

in carued or grauen stockes & stones For asmuch as god is without body. He said couetise is the mother citie and head of al euilles. Not muche swaruing frō Salomon whiche calleth it the rote of al euylles.

Demaunded what beast hath the most venomus byttinge. yf of wylde beastes (ꝙ he) thy question be, a back bytter, yf of tame beastes, a flatterer For a backbyter outwardly pretende the hatred, but the flatterer inwardly vnder the personage of a frende, hurteth much more greuously.

Demaūded what countrymā he was he answered a worldly man. Signifying ẏ a wise man, wheresoeuer in ẏ world he beleueth in his own coūtry.

*Diogenes was asked how he shold be buryed. Cast my dead body (ꝙ he) in the feldes without pouipe of burialles. What (ꝙ his frendes) to ẏ foules of the ayre, and to wilde beastes?

No not so (q Diogenes) but laye my staffe by me, wherwith I may dryue them away. How can that be? q they thou shalt haue no feling. And howe (q he) then shall theyr pyckinge and tearyng hurt me, yf I fele them not?

To the redresse of mans lyfe, he sayd be requysite ether faithful frendes or sharpe enemies, because the one do aduersyte & the other reproue vs: So ether of them thought by dyuers wayes yet they be a lyke profytable, while we lerne by them our defaultes and vyces.

Aristotle.

ARistotle the phylosopher mayster to Alexander the greate, was wont to say, that the rotes of lerning were bytter, but the fruytes swete and very plesaunt.

Demaunde, what thinge wareth sone olde, he answered, thanke. Meanyng that the remembraunce of iniu

ry sticketh very faste, but the memory of a good turne is gone anone.

¶ He was accustomed to say, that three thynges be moste necessarye for the obteynyng of wysedome, nature doctryne and exercyse.

¶ When Aristotle was enformed ỹ certayne lewde felowes hade rayled vpon him, As longe (q he) as I am not wyth them, let them bete me with wyppes, if that can do them good. Signifieng that those thinges ought vtterly to be dispyed of a wyse man, whych do nothing hurt him at al: onles he thynketh hym selfe hurted.

¶ Demaunded what a frend is One soule (quod he) in two bodies.

¶ He said that some men so spare, as though they should lyue euer, againe therso so spend & lash out, as though they should dye within an houre after.

¶ When Aristotle was axed howe moche the wyse and learned do dyffre

from the vnlearned & ydiotes, he answered, so much as the quycke dyffre from the ded. Meanig ẏ a man wout knowledg is a block rather thē amā

¶ He said, beautiis of mor strength & efficacie thē any Epystle or letters to set forth or commede a person.

¶ He had this often in his mouth. O frendes, there is no frende. Meanyg that there be manye frendes in name but few or none in dede.

¶ He said, nomā shuld eyther praise hym selfe or dysprayse hym selfe, bycause the one vttereth a mānes vain glory, & ẏ other bewreyeth his felow

The same Aristotle aduertised mē to considre and marke pleasures, not commyng but departyng, that is to saye, not before but behynd. For whē pleasurs be cūmyng wyth their peynted faces they flatter vs, but when they departe, they leue behynde them repentaunce and sor owe.

When

¶ Whē one blamed hym bycause he gaue his almouse to an euyl man. I pytied (quod he) not the maners, but ỳ mā. Assuredly a good man succoureth also the wycked in necessitye. For this dutie we owe, though not to the merites of hi ỳ is holpē, yet to nature Also it is possible he maye be good, whych now is euyll.

☞ Thales.

THales beyng demaunded what is oldest of al, aunswered, God: why so? bycause he was without begynnyng. Demaunded what is fayrest of al, he answered, the worlde for it is the worke of god, and nothyng can be fayrer thē it. What greatest place for it receiueth al: what swyftest the mynde, for it runneth thrōugh al the thoughtes of man: what strōgest necessitie or destini, for it passeth al what wysest tyme, for it findeth out al.

¶ He sayd there is no dyfferende be-

twene lyfe and deate, bycause they be bothe natural a lyke, and death is no more euyll then the byrth of man.
And when one asked him why he thē dyed not, he aunswered agayne, euen bycause ther is no difference. For if I shuld rather desyre the one then the other so should I make a difference.
☞ Demaunded what thynge were harde. He answered, a man to know him selfe, Undoutedly the people iudgeth nothing easyer thē this. For we seother mennes thynges better then our own, and euery man is a flatter of him selfe. Agayne when Thales was demaunded what thyng is easy he answered, to gyue good counsel to an other man.
¶ When he was asked howe a man myght most easyly beare hys mysfortune. yf (ꝙ he) he wold beholdhis enemyes pressed wꝫ greater mysfortunes For mani men by the contemplacion
of

of other mennes felicitie and wealth make their calimitie more greuous vnto them.

When Thales was demaũded howe a mã might best and most iustlye liue if (quod he) the thinges which he rebuketh in others, he commytteth not the same him selfe.

✠ Solon.

SOlon the sage was wont to saye ỹ tyrauntes frendes be very like vnto casting counters whiche be set at ỹ plesure of ỹ caster of accõptes, otherwhiles worth mani thousãdes, otherwhiles very litle otherwhiles nothig

Demastded how it might be that leste wrong might be done amonges mẽ. Yf (q̃ he) they that suffre not the wronge wyll be so sore greued therewyth, as they that suffered it in dede. For vndoubtedly who so euer transgresseth the lawes hurteth not one cõmoner nor subiect, but the common

wele, as much as in him is. But now while whē other be hurted we (though we be common officers appoynted to se due correction for vices) eyther syt styll or reioyce also thereat, without doubt we giue audacity and boldnes to very many to commyt all kinde of mischiefe, because eyther for foolysh pitie, or for lacke of chrystyan charyty, thinkinge ỹ matter appertayneth nothing to vs we wil not se the good lawes of good princes executed vpon offenders.

Pittacus.

PIttacꝰ made a law, that they which cōmytted any crime i theyr dronkēnesse shuld haue doble punishment. He allowed victories gotten without sheding of bloud For such as wer gottē w̄ much bloud of the citizens he iudged no victories. He was wonte to saye to suche as

wente

went about to be maryed. Equalem tibi ducito. Mary thy mache or felowe. For he had lerned by experiẽce what incõmodities, commonly chaunce by ouer hygh maryages.

Antisthenes.

ANtisthenes the Atheniẽse being demaunded what maner lerning is most necessary, aunswered to vnlerne euylles. For that thinge is not only fyrst, but also most hard. He sayed that vertue is a thyng of workes, and that it nedeth not many wordes nor much learning. He sayd a wyse man lyued not after the lawes ordeyned of men, but after the rule of vertue. Meanynge that thinges be not therfore to be done or eschewed, because the lawes bydde or forbydde the same, but bycause the self reason telleth, that this is honest this dishoned. Agayne the lawes prescrybe not all thinges, but the rule of

bertue teacheth euerye where that is honest, and what otherwise. Certes, a constrayned bertue is no bertue.

¶ Anacharsis.

ANacharsis ỹ Scythion said, that a vine beare thre clusters one of pleasure, an other of dronkennes, the thyrd of displeasure. Signifying that a moderate vsing of wine is pleasaunte, because it slaketh the thirst a larger vsyng gendreth drontennes, & most large vse of wyne causeth strife murther & diseases. A certaine man of Athens vpbraided him because he was a Scythiã borne. My country (q he) is to me a reproch but thou art a reproch to thy country.

¶ Demaunded what in a man is the worst thyng, and what the best, he answered, the tonge. Meaning that the selfe same parte of a man bryngeth most vtilitie, yf it be with right reasõ gouerned, and agayne is most perylous

louse and hurtefull, yf otherwyse.

☞ This Anacharsis was accustomed to saye, that it were better for a man to haue one frend much worthy, then many frendes nothinge worthy. He was also wont to say that lawes be like spyders webbes, wherein the weakest and most feble beastes be catched & stycke faste, but the strōgest breake out. So lawes doe bynde the poore and meane personnes, but the rich cobbes escape vnpunyshed.

Zeno.

ZEno Citicus to a certain yonge mā which was alwaies prattlig said I trow (good felow) yeres be fallen into thy tonge. Declarynge herby, that it shuld be a yonge mans property to here much & speake lytle. Demaunded what is a frend, he answered another I. Sygnifying that an entyer and harty frende no lesse louyth his frende then him selfe.

kynge Antigonus to such as wondered which made so muche of zeno. aunswered, bycause wher as he hath receaued much of me yet he liueth neuer the softer a life, when he hearde þ he was dead, he sighed, saying. what a loker and examiner of my lyfe haue I no luste: For zeno was a manne of most sharpe iudgemente, and moste farre from al flattery.

* zeno had a bonde man whyche conueyed and imbeseled away certayne thynges from hym, he commaunded he should be whypped whē the bondmā excused hi selfe vnder this colour sayinge: It was his destenye that he shuld steale, which desteny it laye not in him to wstand. It is also (quod zeno) thy destiny to be whiped. The seruaunt alledged the necessitie of destiny to the excuse of his faulte zeno returned that necessitie also to his punishmēt, that þ was also his destiny.

A yonge

A yonge mā whose tongue neuer stinted bablyng, he toke vp wyth this prope saynge: For this purpose we haue two eares and but one tounge, that we should heare very much, and speake very lytle.

✠ Cleanthes.

CLeanthes was so desirous of lerning, being a verye poore manne that he was glad to drawe water and cary tankerdes at nightes and mornynges, to thintente he might gette wherw̄ to fynde him selfe to schole in the dayes in so much that on a tyme he said to his familiers, when he had gotten a litle money by such occupacyons, and throshinge it downe. Lo Cleanthes is hable to finde at schole an other Cleanthes, yf him lusteth.

When one did hytte in his teathe, that he was very feareful. Therfore (q he) I syn very lytle. Undoubtedlye suche fearfulnesse is good, which frayeth

frayeth men from fowle thynges, & maketh them ware and cyrcumspecte

When he reasoned wyth a certain young man, whom he sawe, was not very attent, ne ready to hear him. He asked, wether he perceyued what he sayd, when the yong man sayd, yea: why (quod he) perceyue not I howe thou dost perceiue.

Isocrates.

ISocrates ꝑ Rhetoricie, who was so fearefull & timorouse of nature, that he durst neuer make oration openlye in presence of the people, being demaũded why, sith he him selfe was not able to make an oration in an assẽble of people, he yet thaught other. Bicause whetstõs (q he) them selues can not cutte, yet thei make knyues and weapons sharpe, & able to cut other thynges.

Demaunded, what maner thyng is Rhetorike, he answered, To make

of litle

of lyttel thinges great: and of great thinges lytle.

¶ Whē Isocrates sawe one Sophocles ỹ writer of Tragedies folowig after a very fayre person, with whose beuty he was taken in loue he said. O Sophocles, a man ought not only to kepe his hādes cōtinēce, but also his eyes. A sayeng truly, not vnworthy for a christen man.

¶ Philorenus.

PHilorenus one a tyme beyng at supper with kynge Dionysius when he espyed that a Mullet fysshe of an excedyng bignes was set at kynges mease, wher as a very lytle Mullet was set before him he toke the litle Mullet & layde it to hys eares. At whiche dede when Dionisius the kyng had great meruayle, and demaunded the cause, why he so did, In my handes (q he) is Galatea, concernyng whome, I sayne woulde haue

asked

asked certayne questions of this fish And he sayeth, he knoweth as yet litle or nothyng, by reason of hys tender age, but he hath a great graunde father he sayeth, which lyeth now in your dyche, who can tell verye muche of the mater. If I might talke with him. The kyng being herewith delyted, and made mery sent hym hys Mullet.

Here endeth the fyrst booke.

The Seconde

booke of the Garden of wyſe-
dome, wherin are conteyned
wyttye, pleaſaunte, and
nette ſayinges of re-
nowmed perſona-
ges collected by
Rychard
Tauer-
ner.

Richard Tauerner to the gentle readers.

I Confesse my selfe a detter to you, gentle readers, in that I promysed in my former boke to adde the secõd assuredly, although I haue marked that thys argument or wryting is not ingrate vnto you, aswell for the verytye of the matter, as for the sharpenes of the sentencis (for whiche consyderation they were caleld of the Grekes Apothegmata, that is to saye, shorte and quicke speakynges) yet for my sondry occupacyons wherwb I am dyuersly interrupted, I shal not be able to make me promise good, namely, in such sorte as I may satisfie, eyther your expectacion or mine owne. Wherefore I must desyre you, not only to pardon myne incondite and grosse phrase, on whiche

ye shal happen to stomble, but also to wynke at the confuse corner herein. For order in this booke, I protest, I kepe none, but accordinge to the prouerbe that fyrst commeth of the hand that I wryte. And thus fare you wel and see ye fauoure mine honest endeuoures.

✠ Here foloweth the seconde booke of the garden of wisdome conteynynge wytty and plesaunt saying of renowmed persons, selected by Richard Tauerner.

Of Achilles.

ACchilles was asked of Artax which wer the gretest and hardest labours that euer he tooke vppon hym. He aunswered, those that he susteyned for his frendes. Against Alax

Aiax asked him, which were the most pleasaũt laboures, ẏ euer he suffered He answered euen those same, Meanyng herby, that a noble and worthy personage adourned in dede wyth heroical vertues, brenneth wyth a certayne wonderfull desyre and luste, to further the cõmon wale, wyth which desyre beynge prycked and inwardly tickeled he valiently ventureth vpon most high and ieoperdidous matters nought regardyng his owne priuate weale, but his countreys vtilitie and benefit. Whẽ with this noble corage with this ardent zele and stomake he is thus rapte, doubtles nothynge is sweter, thenne vpon thinges mooste dyficilye and weyghty to enterpryse, and to goe throughe in, euen as vnto a musicien nothing can be more pleasaunte, then the most connynge excercises of his arte,

Alfonsus kynge of Aragon.

A certayne knyght hadde ryotously and prodigally wasted all his patrimony and landes whych were verye great, and moreouer had indetted hym selfe excedyngly much. Hys frendes in the court wer suters to the kyng for him, that at least hys bodye mighte not be imprysoned for hys dettes. Alfonsus maketh theym thys aunswere. If he dad bestowed this so great ryches eyther in the seruice of me his prynce or vpon the commune weale of hys countrey, or in releuyng of hys kynsfolkes, I coulde heare your sute. Nowe syth he hathe spent so greate substaunce vpon hys bodye, it is mete, that his body suffre for it. Lette thys be a lesson to all prodygalytyes chyldren to plucke backe theyr feete betymes ere all bee wasted, leaste yf they doo not, they

thei happen to be serued as this wise gentylman was.

¶ When he herde saye, that a certain king in Spayne shulde say, that learnynge was not comly for pynces & noble men, he made an exclamatiō & sayd, thys was neuer nomanes voyce but an oxes. Assuredlye although perchaunce all kynd of letterd be not mete for pynces: yet the study of Gods lawes, the political sciences, moral letters, and the redyng of Cronicles be so necessary vnto them that wout these, it shalbe very hard for them to furnishe and discharg ỹ offices whervnto they be appoynted.

¶ He was accustomed to say, ỹ wedded persōs may thus passe ouer their lyues quietlye and wythout complaynynges yf the husband become deafe and the wyfe blynde.

Signifyeng

Signifyinge, that woman kynde is much subiect to the sickenes of gelousy whereof vndoubtedlye spryngeth great variaunce & plaintes. Agayns that the husband is very sore noied & greuē with the langeling and vnquiet tongue of ỳ wife, which greuaūce he shuld lacke. yf he wer deafe, nether shuld she be vexed with the suspicion to be made Cokequen, if she wanted her eye syght. But to thys commoditie may wise mē & women with detrimēt & blemish of theyr body very wel atteyne if the husband wil not here ỳ he heareth, nor ỳ womā se ỳ she seeth This king Alfonse was wonderfull courteous and familyer with al that resorted to his courte. Wherfore on a time certayne hys speciall frendes counsayled him to be ware, least hys ouermuch familyaryty might brede

him

him contempte, & of contempt myght ensue great peryll, and consequently destruction to his person. He aunswereth. Nay, it is more to be feared, lest seuerty and roughnes get vs the enuie and grudge of our comons wher vpon hangeth a greater perill of destruccion, then vpon gentil behauour ☞ When one of his knigtes was alway crauyng somewhat of him and neuertheles forthwith lashed oute agayne what soeuer he receaued at the kinges hand: Verely (q ỳ kinge) if I wold cõtinue to giue the such thiges as thou askest, I shuld sonèr beggar my selfe then enriche the. For he that giueth the, doth nothing els but pour water into a botomles tub.

Demaunded whom of his subiectes he had moste deare vnto hym, he answered those that feare rather for me than me, He ment, that those only

be the herty frendes, which rather lo
ue theyr prynce, then feare hym.
¶ Also when he was asked whether
he was more boūd to his bokes than
to his weapons or armes he answer
ed out of my bokes I haue lerned bo
th armes & ẏ lawes of armes know
ledging by thys saying that the my-
ghte impute all to gyther vnto lear-
nynge
¶ This Kyng Alfonse delited much
in his cognisaunce, which was a Pe
lecane diggyng her brest with her bil
and launchinge out her owne bloude
to fede therwyth her yonge. To thys
pyctur he added this inscription. Pro
lege & progreg, that is to say, for the
lawe and for the stocke. Signifieng
that a prynce ought with a noble cou
rage to vēture vpō al daūgers aswel
for the defenc of his people as for the
auaūcemēt of true godlines & religiō
Of

Of Athanasius.

Thanasius was an inuincible defendour of the catholike trouth, whome becaume the most pestilent sect of the Arrients could not ouercame with scriptures and argumentes, they had conspyred to lay felonious crymes to his charge, and so to put hym downe. Wherefore thorough their malicious suggestions they had so kindled themperour Constancius againste this moste godlye Bysshop, ỹ he straight awarded oute his commission vnto such as they thẽselues named, to syt vpon hym. Two pryncipall crymes were layde to his charge, the one was that he had rauyshed a woman, the other that he cut of, a deade mans arme to serue for enchauntment. For the prouse of the fyrst, they had hyred a woman to giue euidẽce agaynst hym that he had rauished

rauyshed her. For the probation of the other cryme, they had gotten one Arsenius sometime Athanasius lector, which for feare of the Bysshops chastening, whome he hadde offẽded was fled awaye from hym. This fugitiue Arsenius the Arians had hid out of mens syghtes for a good space to the intente it myghte be the better beleued that he were deade. Neuertheleſſe this Arsenius when he had learned throughlye what they had in hande against hys olde mayster, whether he abhorred theyr detestable conspyracy, or whether he was desyrous by thys occasyon to come in fauoure agayne with his bysshoppe, pryuilye by night fled his way oute of the secrete place where he was hidden. and arriuinge at Tyre came to Athanasius, vntowhom he opened al ỹ matter

Here this noble prelate as he

was

was passyng holy, so also beyng of a
ryghte sharpe wyt (for accordynge to
the Lordes cõmaundemente he had
wyned ỹ simplycite of the doue with
the prudence of the serpent) he gaue
arsenius in commaundement to hyd
hym selfe, til tyme he should he called
forthe for the purpuse. To be shorte,
the counsel is assembled, the commis
sion redde, the woman appeareth, the
byere of a dead man to the terryble
syght of al ỹ were present is brought
in, a dead mans arme cout of beinge
layed vpon the biere, is shewed forth
Mennes mynds were stricked at the
syght herof wyth indignacion & hat
red. For who would haue thought ỹ
these thynges hadde bene fayned,
namely of prestes? The woman why
che had her lesson redy taught her be
fore, beginneth to tel, how on a tyme
she harbured this bishop Athãasi? in
here

her house, and hew in the nighte seas-
son when she suspected nothing elles
but any such matter, she was by him
rauyshed perforce. Athanasius was
brought forthe to make aunswere to
thys accusacyon. Here Athanacius
of an excedinge pregnauut wytte, se-
cretlye warned Timothie his priests
to counterfeyte the woman. For he
perceaued full well that the woman
knewe hym not so much as by sighte.
When she hadde ended her accusaci-
on; then thus begynneth Timothie
in his Maysters name, sayest thou
woman, I had euer carnallye to doo
with the and that also by force: yea e-
uen thou (q the woman) thou I saye
yf thou remembrest in suche a place
at such a time thou diddest forcyblye
rauish me. Some of them wer asha-
med seinge the womans sklaunder
thus so easely detected & auoided. yet

neuer

neuertheles they dyd not acquitte A
thanasius neither punisshe ỳ woman
for her sklaunder, bycause the selfe
same were hys iudges and his accu-
sers. They came thā to thother crym
lo, say they, this mater is to playne.
here ye se the arme of Arsēius, which
to what purpose it was by the, cutte
of, declare thou Athanasius vnto vs
Here wyth lyke sharpnes of wytt the
prudent Bishop asketh thē, whether
thy euer wel knew Arsenius. Some
of them make aunswere they knewe
hys face verye well. Athanasius de-
syreth leaue tosende for one that he
shuld haue nede of for thys matter.
They graunted hym. To make sho
tale, Arsenius is brought forth, & l
face discouered, Loo ỳ byshop h
is Arsenius a lyue, beholde his ri
arme, Behold hys lyfte, hole & sou
nowe howe yonder arme commeth
cut

cutte of declare you. Let this exemple of this moſt holy lyuer admonyſh vs to fenſe our ſelues agaynſt the wyly and crafty foxes with columbine pru dency for al haſardes and chaunces.

Sigiſmund the Emperour.

The emperour Sigiſmund had in his court many yeares a ſeruaunte vpon whome he neuer beſtowed anye notable benefyte for all the ſeruyce he dyd him. On a time as the Emperour rod through a water chaunced hys horſe to ſtale. Whych thyng his old ſeruaunt laugh and ſayde to hys companyons ri ng with him before the Emperour the Emperoures horſe had lyke perty wyth hys maſter. The em oure by chaunce hearynge thys ked what he mente, marye (quod

the

the seruaunte. As youre horse by hys stalynge addeth more water to the riuer where is already aboundaunce of water, euen so doth your Maiestye. For to such as be welthy already and flow in ryches ye gyue more ryches. Here themperour perceuyng he was closely touched of illiberalye, in that he neuer rewarded his olde seruaunt with any worthy benefyte, answered in thys wyse. Assuredly, I neuer wāted a good wyl to further and auaūce my frendes and trustye seruauntes, but ye muste consyder that giftes of prynces happen not alwaies to them that haue deserued them, but to such only as the fatall prouidence of god appoynteth. And this God willinge, shal I euydently declare vnto the, so soone as my busynes dyspatched. I shall haue gotten anye opportunytie and leiser. A while after, leiser to his

desyre obteyned, he commaundeth. ij bores of lyke fascion and proporcion to be brought forth, he fylleth thone with golde, the other with leade of lyke weyght he byddeth his said seruaunt to chose whether bore he wold The seruaunte peysynge nowe this, nowe that bore, stryken with greate perplexitie which he myght best take at laste chase that whyche conteyned the lead whiche when he opened and sawe the lead, thou seest nowe (q the Emperoure) that the faulte is not in me that thou were not amonges other promoted of me, but in thy own myssortune. Declaryng hereby very prudently that the happy) successe of thynges onelye chaunceth vnto men from god aboue.

¶ Thys Emperoure beynge muche prayse worthy for other thynges, in thys one thynge was excedynglye to be commended, that lyke as his selfe

loued

loued the knowledge of tongues and of good letters, so he alwayes studied to auaunce and promote men that excelled other in learning. For which thynge when he was blamed of certayne princes of Almayne which hated good letters, that he so exalted men of lowe byrthe for the commendacion of learnynge: Why (quod he) shoulde I not loue suche as nature woulde haue excell the rest of menne: The almaynes doo attribute verye muche to nobilitie of bloud. But the prudent emperoure obserued, that in learned personages was a thynge of muche more worthynes and noblenes, then in stockes. They haue the walles of their houses poytered with armes, with conysaunces and wyth the ymages of theyr auncestours, lerned menne haue theyr mynde furnyshed and decked wyth good disciplines. Wherefore, as by nature the

minde is more excellent, then the bodye, so the ornamentes of the wyt be farre fayrer, then the badges of outward nobilitie. He that hath nothing elles, then the armes and ymages of hys auncestours, in opinion is noble rather then in dede. But who so is adiourned and decked with vertue, frō whence floweth also that vulgare nobilitie, hath the true and vnfained nobilytie.

The trouth of this matter declareth to al the world the most noble kynge Henry the eyght, who to the most royall nobility of stocke hath also ioined the most true and very nobilitie that is to say renowme of learning, of prudence, of graue iudgemente mete for so noble and magnifycente a prynce. would god all other noble menne of birth wold take exāple of his maiesty to purchase vnto thē thys renowne.

Ploti-

¶ Plotinus.

PLotinus a Philosopher was desyred by a certayue paynter named Amelius that he woulde suffre hym to porture and drawe oute the forme & picture of his body. The philosopher would in no wise suffre hym saying. Is it not ynough for men to cary aboute wyth theym these ymages (poyntinge to theyr bodyes) but they must also leaue behynde theym to theyr ofsprynge and posterytye the ymages of theyr ymages to be loked and gased vpon? This Panym Philosopher iudgeth wyth Pythagoras, that mans body is but a sheath or case as it were of the minde, which after a maner it expresseth and resembleth, and that he seeth the least parte of man which seeth and marketh nothinge els but the bodye. Assuredlye thogh pictures as wel of the liuynge as of the deade do oftentymes stur &

moue

moue the dulle mynde of man, yet it cannot be denyed, but that pyctures or ymages of the bodye wythout recordes and monumentes of the mind to put men in remembraunce of the noble vertues of suche as be represented by the ymages, be muche more hurtefull, then profytable. Images of sayntes be laye mennes bookes I graunt, so that lay mē be taught and instructed, what great faith in Christ what example of good liuynge, what patyence what bearynge of Chrystes crosse, they had, that be resembled by those ymages, whyle they were conuersaunt here in earthe.

Cyrus the elder.

Cyrus kyng of Persia was wont to saye that no manne oughte to take vpon hym to rule other onles

onles he wer better, then those whom he toke vpon him to gouerne. Meanynge, that this is the principall office and function of a prince, to forse for others, and to counsel for the publike profites and commodities, but thys cannot be done onles he surmount and excell the rest of menne in wysedome, in vigilauncie, in honesty holynes of mynde in godlines. Now it is not the byrth of man that bryngeth thys to passe, but vyghte institucion, good letters, experyence of thynges.

When the Persians, because their country was hylly and rough, coueted to chaunge it wyth a champion & more gentle soyle, theyr kyng would not suffre them saying, that euen as grafftes and sedes be, so be ỹ maners of men chaunged according to the nature of the countrey. Meaning herby that he would haue hard men, payn-

full and such as shuld be giuen to laboure. For a delicate and fyrtyle regyon gendreth delicate and slouthefull persones.

☞ Cyrus abstayned hys eyes from beholding of the fayre lady Panthea. And when Araspus said vnto him that the woman was of an excellent bewty, and worthy for the eye sighte of a prynce, the king answered: Euen for this selfe cause O Araspus we ought the rather to abstaine from loking vpon her. For yf nowe I obeying thy counsayle should resorte vnto her whyle I am as yet at leyser, perchaunce she mought so perswade me that I shoulde repayre often vnto her, yea euen when I shoulde haue no leysure, and so be fayne to syt styl by her syde, myserious busynes and affayres neglected.

Featly he shyfted away the argumente that semed lascyuyously to entise

entyse a kynge or ruler to loue a bewtyfull woman, from louing such. Let Chrystyan Magistrates and rulers take here an holsome document and lesson of a Panym prynce, sensuality set a parte, ernestly to remembre their function and office where vnto they be called of god almightye, and vnto whome for the same they shal rendre iust accomptes, be they now neuer so haulte and careles.

Artoxerxes.

ARtoxerxes kynge of Parsia surnamed the myndeful, when a certayne poore man presente hym wyth a very great apple, he receaued it exceedyng thankefully, and sayd: Now in fayth thys felowe semeth to me, to be such a person that yf a man would commytte a citye to his keppynge, he

could make it of a litle a great one.
☞ At another time a certayne other vplandyshe man perceuinge that dyuers men brought dyuers presentes vnto the kyng, and hauynge none other thinge to presente hym wyth, he tooke out of the next ryuer bothe hys handes full of water and with a cher full countenaunce offered it vnto the Kynge. The kynge herewyth being delyted, commaunded a potte of gold to be gyuen hym and rewarded hym forthermore wyth a greate summe of money. Let other nacyon wonder at thys Artoxerxes. Englysh mē which haue kynge Henry the eyght to their Soueraygne Lorde thinke thys but a tryfle to hys incomparable humapytie.
☞ When Aclides Japson had railed all at large verye despytefullye vpon the kyng with vnfyttinge and opprobrious wordes, ẏ king thus farforth
reuen

reuenged him, he pronounced by thy Captayne of hys garde, that it was lefull for Japson speake vppon the kynge what he would, but agayne it was leful for the kyng vpon Japson bothe to speake and to doe what he woulde. Truelye were verye straytly charged by gods commaundemente in no wise to rayle nor geste vpon our rulers forasmuch as they represente vnto vs the person euen of God hymselfe. Yea and he adourneth them with the honorable tytle of his own name callyng them Gods.

When Artoxerxes beyng on a time put to flyght, and al his prouision of vittayles taken away, was fayne to eate drye fygges and barley breade. O Lord (quod he) from how greate pleasure haue I hytherto bene kepte backe?

Here the king proued it true that Socrates the wyttye Philosopher was wont

wonte to say. Optimum condimentum, fames That is to saye honger is the best sawce, assuredly nothinge better sauoured meates and drynkes, than hunger and thurste, besyde that it is bothe moste holsome to the body and mooste profytable to the soule. For surfette and dronkenes not only cast the bodye into sundry maladyes and sickenesses, but also do distemper the mynde, make manne no manne, but worse then a brute beast, and (that is worst of all) bringe gods most terrible curse and displeasure vpon hym.

The same Artoxerres beyng on a time very sore pressed with thrust and in maner lost for lacke of drynke, Beribarzenes his chamberlaine seking about for drynke and not fynding any other, brought at last frō a shepherd a greasy bottel of water not al of the clearest. This water when the kinge had

had dzonke quyte and cleane vp, beyng asked whither that dzynke liked him well, he called God to wytnes, that he neuer dzanke wine moze pleasaunt, then was this water, noz neuer waker, wer it neuer so pure, moze swete thē this semed. And afterward the king espyinge the shepard in hys court which had geuen him this water, made hym of a pooze shepard a ryche gentylman. Suche a thynge it is to gyue a benefite in tyme.

Dzontes.

ORontes sonne in lawe to kyng Artaxerres, when the kynge was greuously dyspleased and angrye agaynste hym, he was not onely vtter reiected and thzust out of the court, but also condemned. which excedynge vnkyndnes dyd not a lytle

tle vexe him. At last consyderyng the mutability and vnstablenes of mennes thynges in the worlde vttered these wordes to suche as stode about hym. O frendes take hede of the brykylnes and slyppery chaunge of fortune, truste not the flatterye of the worlde, namely of the court. For like as the fyngers of auditours when they caste accomptes can laye otherwhyles an infynit nombre, and other whiles againe but one, euen so the frendes of kinges now can do al, and now nothyng. Here ye shal note that in olde tyme they made theyr accomptes wyth theyr fingers, as now with counters.

Duke Memnon.

VVhat tyme the valyaunt captayne Memnon helde warres against the great Alexander on the behalfe

of Darius kinge of Persia, it chaunced that a certayne hyred sowldyour in the armie of Memnon made verye much raylynge vpon kynge Alexander. Memnon hearynge him, layed him on the pate wyth hys speare and thus rebuketh hym. I gyue thee wages, syr knaue, and meat and drinke to fyghte wyth Alexander and not to rayle vpon them. Let Chrysten men at least waye that example hereby, to leaue theyr foule and detestable raylynges farre vnworthye for such as profesle Chrystes doctryne, that forbydden vs to calle oure brother but foole. Some we calle Pharyses, we be knaues, we defye as naughty papystes with other like oprobrious wordes, vnmete for Christen mens eares, but as for to fyghte agaynste theym, and to confounde them wyth pure doctrine and good lyuyng, that

we

we woll not. Agayne other some, we
beheretyke, we cal Lutherianes, and
all that nought is, but to shew them
charitably wher they erre, and right
ipe to instruct them, we wol not.

The Egyptians.

The kynges of Egypte, accoꝛding
to the custome of theyꝛ countreye
were woonte to take an othe of suche
as were made iudges, that although
the kynge hun selfe wold commaund
them to iudge any thynge that shuld
be agaynst ryghte and equytie, they
should not iudge it. So greatly they
thought it expedient foꝛ the common
wealth, that the people shoulde haue
iust iudges. But how can that people
haue iust and incoꝛrupt iudges, wher
(as is repoꝛted) the pꝛince selleth the
offyce, and power of iudgynge foꝛ
great

some of money. In Englande thanked be God, in the iudges of the lawe there is as litle corruption as in any other region. And yf anye defaute in this behalfe be, it is soner in inferiour courtes, where the iudges be appoynted not by the kinges Maiestye but by others amonges whome if anye corruption were found I woulde wysshe for the terrible exẽple of other they might bee serued as a certayne iudge of whome I shall nowe make relation.

¶ Of Cambyses.

Cambyses kinge of Persia was otherwise a very wicked and cruell tyraunt, yet there is no parte of so desperate an hope of so naughtye a lyfe but that at the lesse waye otherwyse dothe some honest acte. For gods

pertye, is to garnish and exornate the offyce of the magistrate and rulers, and he causeth, that for the conseruation of euyll gouernaunce in the common weale, some tyme excellent and profytable woorkes be of necessytye done of theim that beare rule. But to my purpose. Cambyses in all his hystoryes is commended for thys one facte, for whiche no doubte he deserueth prayse. In the former parte of Asia he had a deputye named Sysãnes, nowe he was crediblye infourmed that this Sisamnes being corrupted with brybes, and rewardes, had falslye iudged agaynste the kynges lawes and againste good ryghte and conscience. The matter beyng examyned and founded true forthwith he commaunded he shoulde be put to death, and that the skynne of hys body shold be plucked of, and laied ouer

false

falſe iudgement, and in his roume he
dyd ſette Otane the ſaide iudges ſon
to ſuccede his father in office whiche
was admonyſhed by contemplacion
of hys fathers ſkynne, that he ſholde
ſucced him alſo in like kind of puniſh
ment, yf he folowed his fathers ſtep-
pes. This exẽple teacheth them that
beare office and rule to remember,
that god ſuffereth not iniuſtice nor in-
iury vnreuenged. But foraſmuch as
I haue entred to ſpeke of Cambyſes
whiche otherwyſe as I haue ſayd, li-
ued a very tyrannous and wicked liſe,
I thynke it were good to reporte cer-
tayne hys notorious crymes and
hys ende, to the intente all rulers,
what ſo euer they bee, maye take ex-
ample athym, to feare God, to pre-
ſerue the common weale, to execute
iuſtyce, and iudgemente, to vſe theyr
Subiectes as menne and not as beaſ-
tes. Thys Cambyſes beganne to

cayne, after that Cyrus hys father had made his viage against the Scithians. And al beit at the beginning he subdued and cõquered Egipte, yet anone he forgatte al goodnes and degendred quite and clene frõ ỹ renowmed & excellent vertues of his father Wherfore whẽ Peraspes one of his chosen counsaylours aduertysed hym very frely and sayde vnto hym, that he Persians praysed hym very muh but thys one thyng displeased them, ỹ he was so subiecte to ỹ vyce of dronkẽnesse, anone he cõmaunded the chief estates, and lords of thẽpyre to be called together, & asked of them whether in any thing he wer worthie to be reprehẽded. They espying how thankeful and plausyble a thing flatery is, answered, no, but that in vertue and prowesse, he also excelleth his father Cirus, forasmuch as vnto his empyre

empyre and dominion he had gotten by waie of conquest the kingdome of Egypt. But contrary wise Cresus a worthy lord, vpon whose cure and gouernaunce Cirus had committed his sonne cambyses to be instructed and brought vp in honestie and vertue, bi cause he woulde merely, as much as myghte be borne, abate the kynges pryde, answered, and said, that Cambyses myght not be yet compared to hys father Cyrus, forasmuche as there is not yet begotten such a sone of hym, as Cyrus lefte Cambyses. Thys thynge then, as featly spoken, pleased the kyng welynough. Thus the coũsayle beyng parted, whẽ none of the lordes had blamed any thynge in him, he cõmaũded Prexaspes to be called afore him, & bad him bring vn to him hys yonger son. For he would declare, how wel he could seme sobre

euen when he had most of all dronken for he saide he wold euen when he wer dronkē with his bowe shote at Prexaspes son, and yf he myght with hys arowe stryke throgh hys herte, than it mighte be iudged, that in the myndes of his cuppes he wanteth not the practyse of counsayles, and iudgement of reason. yf not that he were worthye to be called a dronkard. To be shorte when Cambyses had thoroughlye washed hys braynes wyth wyne, he shot at an appointed marke and strykynge him through the hert, he commaunded it should be cut out, and loo he shewed it to the father Prexaspes, sayinge that the chyldes hearte was well hyt, wherefore he mighte esteme full well hereby, that he was no dronkarde. So barbarous, so sauage and so tyrannicall maners dothe dronkennes brynge vppon the myndes of Menne, although

though they were before rygntlye instituted and brought vp, lyke as it is no doubt, but that kynge Cambyses was at the begynnynge in his youth brought vp in moste honest maners. And albeit thys dronkarde was not ignoraunt of the feate of shoting, yet in the meane season he coulde not vse the ryghte counsayles of reason, but lacked those vertues whiche be wont to allure menne vnto gentle sobryete and to the studie of honest renowme. Suche maner exemples must be propowned vnto ponge men, whiche for the moste parte be geuen to the foule vyce of dronkennes for what ende folowed of those maners, a lytle hereafter shalbe declared.

He murdered also his owne brother Smerdis, whome he pryuely caused to be put to deth, lest he myght at any time be king. Furthermore he toke to wife his owne syster germain wheras

nature

nature abhorreth from such kinde of copulation. Nowe it be fell so, that when kinge Cambyses sat at a feast wyth hys syster the Quene, for their spoxt and pleasure he set a yonge Lyon and a verye eger dogge togyther by the eares, so when the Lyon in strengthe and fyercenes had preuailed, an other dogge no les fyerce, brastynge his bandes wherewith he was bounde dyd helpe the dogge his brother and vanquyshed the Lyon. The kinge was exceedinglye delyted wyth thys syghte for the faithfulnes of the dogges betweene them selues. But by the same facte the Quene beynge moued beganne verye largelye to wepe and poure out teares and to water her tender chekes. The kynge tooke thys her wepyng very heuelye and demaunded of her the cause of her sorowe, she aunswered in thys wyse. Certes my dere husbaund and brother

brother, euen so great a faythfulnes myght haue chaunced vnto vs of our brother as we se here betwene these two dogges that be of al one lytter.
The king greuously takyng this answere, cõmaunded she shuld forth wt be taken out of hys syght and put to deathe. But such maners coulde not longe haue succesſe. For God speketh in the scriptur. Bloudy men and wily shal not fynishe halfe theyr dayes vpon the erthe.
¶ Wherfore not longe after, wyth a greuouse vengaunce, God plaged him. For as he was commyng out of Egypte into Persia, when he shulde moũt on horsbacke, his swerde felle out of the skaberd and sore wounded him in such wyse that he dyed of it.
This example testifyeth, ỹ god woll not longe suffre tyrauntes to reigne. For not longe after ỹ death of Cirus

aboue the space of one yeare lyued Cambyses, neyther left he any heyre of his kyngdome.

Of Darius kynge of the Persians.

After the deathe of Cambyses the chyefe lordes assembled togyther and begamme to consulte, whome they myght best make theyr head and kynge. Seuen wer appoin ted to deliberate vpon thys moost weyghtye matter fyrste, stode vp Ostanes, and counsayled that no moo kynges should be chosen, but that be leadge and sure confederacy made be twene theym all the Lordes myghte rule alyke, so should libertye be main teyned and kept on euerye syde and e uerye man at fredome. For before, it was well proued by examples, that where one man is Lord of so many, and

and so greate thynges, he maye easely be to proude and hawty, and soone growout of kynde and degendre vnto tyrãny, euen as now of late it was seen of Camyses.

¶ After him stoode vp Megabysus, whiche dysalowynge thys counsaile of Otanes, affyrmed, that such lybertye was muche more hurtfull and pestiferous to the common weale, then tyranny should be. For noble menne and cytyes yf they lacke a Lorde and hedde they can not but abuse thys lyberty vnto pryuat affection and lust. But to the entent no such thing shuld ensue, hys counsayle and aduise, and not to chose some one kynge, but to appoynte certayne noble men, wyth whome might alwayes remaine the tytle, prerogatyue, and ryghte of the Imperiall power.

¶ The sentences of these bothe, the

thyrde

thirde lord named Darius disalowed and counsayled to chose one king. For albeit in thys kinde of gouernaunce like as in all other humane thynges, manye and greate incommodityes maye chaunce yet to rule, no gouernaunce is so stable, so sure, as is a monarchye that is to saye, where one ruleth in whose handes is put the charge of the hole kingdome. Verelye albeit these three counsailes be all bothe honest and good, yet yf they be compared togyther, sure it is that nothinge canne be fonnd eyther fayrer or more profitable then the gouernaunce of one person called a Monarchi, for as much as it most resembleth the diuine and heuenlye kynge dome of God.

Furthermore it can not be, that concorde can long be kepte amonges fre prynces and cities, or there, where to the administration of a moofte am-

ple

ple and mighty empyre, be a sorte of Lordes chosen in lien of one kynge, and that because of the dyuersitie of moste graue and weghtye affayres which euer amonge, in so large a dominion should chaunce vpon whyche the Prynces shoulde not euer agree within them selfes. Besydes al this, there should not want amongs these selfe prynces an mordinat study and desyre of dygnytye and dominion aboue the reste, ouer whome some one woulde laboure to haue power as ouer hys subiectes or inferiours. And these were in effecte the causes which Darius brought forthe for the pryme of his purpose, vnto which the other foure princes subscribed, & so at laste it was determyned after ỹ old vsage to chose a kynge. But lest any dyssention might arise betwen the. vii. pryn ces, they thought it best, to commytte

the

the lotte of the election vnto God. It was agreed vpon, that vpon a morrynge very erly the princes on horsbacke shoulde mete togyther at a certayne place, and that he whose horse fyrste neyghed, shoulde be forthwith proclaymed kynge. The princes returned euery one to his home. Darius shewed the counsayle and determinacion of the princes vnto the stuard of his house, who forthwith toke the matter vpon hym, to bryng hys lordes purpose to good passe. Wherefore the euenyng before the daye appointed, he bringeth his lordes horse and a mare vnto the place appointed and there compyted the horse & mare togyther, to the entente, that the nert morrynge, the place knowen, the horse myght fore desyre of the mare, which then should be absente, neygh accordyng to his propertye.

The

The morninge enſuynge, accor-
dyng to the appointment, at the hou-
re preſcribed, the ſayde prynces dou
marche forwarde on horſbacke vnto
the ſayd place. They were not ſooner
ther, but loe forthwith Darius horſe
began to neygh, and that they ſhould
not doubt, but it was the deuyne pro
uydence of God to haue Daryous to
theyr kynge, incontinente in an open
and clere wether wythout any maner
tempeſt, it both lightened and thon-
dered whyle the horſe neyghed. By
and by the other princes leappynge of
from theyr horſes exhibited vnto Da
rius kynglye honoures, and ſaluted
hym kynge. Thus by this occaſion
was Darius auaunced to the kyng-
dome and Empyre of the Perſians,
which he afterward with high praiſe
adminiſtred.

¶ kyng Darius was wont in praiſe

of

of hym selfe to saye, that by waters and aduersyties, he was made the wyser & more prudente. Certeynlye though this be comouly true, for experience is mother of prudence, yet such prudence, and wisedome cost the common weale much, warres for defence of the couutry be necessary and much to be preferred afore cowardly peace & quiet. And agayne, I graunt suche troubles and stormes do engender wisedome and experience of thinges. But doubtles, out of the case of necessitie farre better it wer and also much more godlye, to fetche wysdom oute of wyse mennes bookes, then to gather wretched prudence with experimentes and suche hasardes as put the hole countrye in daunger.

The same Darius, whē he had impo sed & laid a tribut vpon his subiectes he sent sodeinly for hys collectoures.

and asked them, whether the trybute whiche he had assesed, semed to greuouse and ouerchargeable to the cõmons. When thei aunswered that it semed meane and indifferent, he commaunded thei should demaunde, but ꝑ halfe of ꝑ whiche was assessed. The ꝓudent king in dede intended at the beginning to haue had no moze. But yf he shold haue taxed thẽ forthwith at no moze, he perceyued thei shoulde not haue bene so well willing to haue paydeit, as thei were nowe, when he assessed them at the double, and after released them of the one halfe.

☞ When this kynge had cut a verie great Pome granate, one asked him, of what thynge he woulde wyshe to haue so great a nombze as ther were graynes oz kernels, he aunswered, of zoppzes. Thys zoppze was the sonne of Megabises, which was one of the

ſaid ſeuen pꝛinces, a very good man, and a ryght truſty and aſſured frend to kynge Darius. Signifyinge by thys, that to a kinge nothing ought to be dearer noꝛ moꝛe pꝛecious, then good and faythfull frendes. This ꝛo pire did cut of his owne noſe and eares, & ſo not beinge a knowen whom he was, fledde away, like a fugytiue perſon, vnto the Babilonians, which at that tyme were at moꝛtall warre with kinge Darius, ſaynynge that he was mooſte cruellye handeled of Darius. The Babilonias beleuinge him, and being perſuaded by his tolo rable woꝛdes, that his tale was true eſpyinge him a very wiſe and hardye manne, made him one of theyꝛ chiefe captaines. He ſeking his occaſion, de liuered vp the hole city of Babilō vn to Darius. After which feate, Dari us was accuſtomed oftētimes to ſay that he had rather haue one ꝛopyꝛe

hole

hole and sounde, then to conquere an hundred Babiliones. Babylon at that time was a cyty, most flouryshing and flowinge full of all ryches, yet preferred he one frende afore an hundred Babylones.

Of Quene Semiramis.

SEmiramis Quene of the carians which is cronicled to haue builded Babilō, caused to be writen vpon her tōbe this saying. What kinge so euer shall haue nede of money, let him opē my graue and take so muche, as he wyl desyre. Darius after he had won ỳ citie giuing credite to the tytle wyth much a do at last remouing away the great stone wherwith the graue was couered, money he found none at all, but on the other side of ỳ stone, he fūd this inscripcion. Onles thou haddest bene an euel man and with mony vn satisfiable, thou woldest neuer haue moued the graues of the deade.

Of kynge Xerres.

BEtwen Xerres the sonne of Darius and Arimenes hys elder brother but borne afore Darius was chosen kynge, was great stryfe, who shold be kinge. So when Xerres hadde knowledge, that thys brother was comming from the cõtrey of the Bactrians, he sentte vnto hym rych presentes and to them that bare theym he gaue in commaundemente that they shoulde saye in hys name thus vnto hys brother; Wyth these rewardes thy brother Xerres at thys tyme honoreth thee, but yf he maye be ones proclaymed king, thou shalte be wyth hym chyefest of all other. Arimenes assuaged wyth thys erbeadynge humanite, lefte his contention, & his brother being now proclaimed king forthwith he saluted & honored

honored hym as kyng and moreouer dyd set the crowne vpon his heade agayne Xerxes the kynge for his part gaue hym the nexte place vnto hym. ye shall reade a lyke thyng of Jacob and Esau in the boke of Genesis.

¶ Thys kynge beynge sore agreued wyth the Babilonians, because they trayterouslie shronke from him, and renounced him for theyr lorde: after ones he had brought them vnder agayne, forbadde them to beare anye more weapons, and further commaunded they shoulde synge at the lute and shalmes, kepe harlots, haut tauernes and alehouses & vse wide and longe garmentes, to the intente that being molified and made effeminate with pleasure, they myghte no more studye to fall away from theyr lord. By thys prudent facte of panim a heathen prince we be taught what is the successe of dilicate and voluptu

ous lyuynge.

¶ When he sawe all Hellespont full of shyppes and al the sea cooستes and playnes of Abydō, fylled with men, he boasted himselfe to be blessed and fortunate, that he had so great power at his commaundemente, and anone he wepte a good pace. Artabamus the kynges vncle wonderynge at so sodayne change, asked the cause Then Xerxes the kinge thus answereth.

¶ Oh vncle, a ryghte depe thoughte entereth my mynde, how short mans lyfe is, syth of passinge so gret a multitude of men that I now see within an hundred yeres not one shalbe left a lyue. Undoubtedly yf a man wolde thus cōsydre the shortnes of his time and in what state God hathe set hym here in earth, he wold not run so hedlonge to all kindes of myschyefes.

Thys

¶ This Xerxes what tyme he purposed to gyue battell to Grece, called together all the prynces of Asia and thus said vnto them. Lest I mought seme to enterpryse thys thynge of my owne pryuate counsayle, I haue gathered you together, but I woll remember that ye must obay me rather then counsayle me. Thys oration of Xerxes is not here recounted, to the intent it should be folowed. For with out doubt it is tyrannicall, and that two manner wayes, fyrst because he abused the assembly of his lordes for a coloure, to cast a myst before mens eyes, makinge them beleue that al he dyd was done by the aduise and counsayle of hys lordes, seconde, that he would venture vpon a matter so daungerous to the hole people, beynge inforced rather of hys owne sensuall luste, then induced by vsage and wise counsayle.

¶ When thys kinge was vered and almoste put to the worse but of three hundred Lacedemonians where as he hym selfe had wyth hym a verye greate multytude of souldyours: He confessed himselfe deceaued in thys that he toke wyth him many menne, but fewe souldyoures. He perceaued well it forceth not so muche how many therbe, as howe wel assaied, piked and tryed men therebe.

¶ When the espyes of the Grekes were token in his hoste, he would do them no maner harme at al but more ouer bad them marke and viewe dyligently hys hole army, which thyng when they had done, he licenced them to departe without hurt of anye persone. An example of a synguler confydence and affyaunce in him selfe and in hys power.

Artor-

Of kynge Artoxerxes with the longe hande.

ARtoxerxes the ſon of Xerxes ſurnamed with the longe hād becauſe hys one hande was longer then the other, was wont to ſay that it is moze kynglye to put to, than to take awaie. Regalis eſt addere quam adi mere. Meanyng that it is moze wozthy foz a Pzynce and ruler of the peo ple, to augement the honour and ry ches of ſuch as he hath rule ouer ra ther then to diminiſh the ſame.

¶ When Satibarzenes hys chaum berlayne begged a thing of him, why che was ſkarſe lawfull, and the king perceued that he was pzouoked vnto it by one that pzomiſed hym .xxx. thou ſande coygnes of that coūtry money foz the obteining of the ſute, the king com=

cõmaunded his treaſourour to bring hym thirty thouſande coynes called Darikes, which ſo ſoone as they wer brought him, he gaue them al to Satibarzanes, ſaying. Hold here o Satatibarzanes. For wyll I gyue thee thys I ſhall not be the poorer, but I ſhuld be the worſer and the vnrightuouſer man if I ſhuld haue graunted the thing that thou demaundeſt. The moſt noble and excellent king, had deuyſed, how he myghte, neyther make ſad hys frende nor deflect from right and equytie.

¶ Cyrus the yonger.

Cyrus the yonger, what tyme he ſhould pytche hys fielde againſt hys enemyes, hys frende Clearchus counſayled hũ to kepe him ſelf behynde the Macedonyans and not to caſt himſelfe into the daunger of ỹ warres. What ſaieſt thou Clearchus (quod

(q the kynge) Doest thou counsayle me that where as I couet a kyngedome, I should shew my selfe vnwor thy for a kyngdome?

Of Cresus.

In the tyme of Cyrus the grate whyche was the fyrst kynge and monarche of the Persians, of whō we haue heretofore sumewhat spoken, raygned the ryche Cresus ouer the Lidians, and in the fyrst parte of Asia he warred agaynst king Cyrus but Cyrus vanquished him, conquered hys lande, and toke him prisoner Nowe, when Cresus sawe the souldyoures of Cyrus spoylynge, brennynge, and makynge hauocke al that was in the cyty whiche they had taken he asked Cyrus what they did. Cyrus answered, mary they destroy thy cytye, and spoyle thy goodes: No no, (q Cresus) Nothing her is now myne, it is thyne that they destroye.

These

These wordes wyttylye spoken moued Cyrous to call backe his sowldyours from spoyle.

☞ But when by the commaundemente of kynge Cyrus he shoulde be burnte, euen when he should now go to the fyer, he cryed oute with a very latnentable and wepynge voyce, O Solon, Solon. kynge Cyrus wonderynge what these wordes shoulde meane, badde one of his seruauntes aske him, for what cause with so great sorow, he cryed thus and named Solon. Then Cresus drawing a greate syghe euen from the botome of hys hearte aunswered in thys wyse. Solon, somtyme amonges the Athenians was a verye wyse manne, vnto whome Iones when he was wyth me dyd shewe and exhybite muche kynges and worshyppe, I shewed hym all my power and treasures whyche doone I asked hym whether

ther he thought that euer any aduer-
sitie or misfortune coulde happen vn
to me, beinge furnyshed and fensed
with such powre and ryches a gaynst
all chaunces of fortune, or force of e-
nemyes. But to this, aunswered So
lon, rebukynge me for my securitie &
careles mynde and sayd. No man in
the worlde o kinge Cresus is so hap-
pye and fortunate in this life, that he
can be called throughly and in euery
parte blessed, afore he dye, neyther is
there any man I assure the, be he ne-
uer so myghtye, but some aduersitye
may come vpon hym, and ouerthrow
hym or he be aware. But at that time
trustynge alas recheleslye vpon my
happy lucke and successe of thynges,
I despysed hys wordes, neyther cold
I fear this so exceadynge a faile, as
nowe I fynde. Wherefore because
nowe fyrst I vnderstode the sentence
of Solon, therefore nowe afore
my

my deathe I named hym. And I doo wyſhe all men in proſperite not to be vnmyndefull of myſſortunes and calamities that may chaunce, leſt they becom ouer haulty by reaſon of their preſente felicitie, and greadye to attempte thynges headelye that by occaſyon may be theyr vtter confuſyon These thinges when Cyrus the king hearde, he was not a lytle touched wyth pytie and clemencye towardes Creſus and ſaid, he woulde not hereafter ſhewe hym ſelfe to harde vpon Creſus, which was ſometyme a right myghtye kinge, for he remembreth ỹ he hym ſelfe alſo is a manne, and that it myghte chaunce hym to haue nede of other mens ayde and mercy. After that, he commaunded alſo Creſus to be broughte vnto hym whoune he entertayned lyke a noble prynce and vſed hys aduyſe and counſayle in all his affayres and procedynges.

Thys

Thys Cresus after he was taken prisoner of Cyrus, by this argument preferred peace before warres, that in time of peace, the sonnes be wonte to bury theyr fathers, but in warres contrarywise the fathers bury theyr sonnes.

Of Amyntas and Alexander hys sonne.

Whyle the Persians were a lofte and had the chyefe empyre and the monarchie of the worlde thei went aboute also to subdue all Grece and Macedonye. But because god hathe prefixed the certayne lymites to euerye kingedome whiche cannot be passed ouer, therefore the kynges of the Persians coulde neuer subdue vnto theyr dominions neyther the Macedonians nor ỹ Grekes, Neuertheles on a time ỹ Persians sẽt their ambassadours vnto Amintas then king of

Macedony

Macedony and requyred him to yeld him vnto them. Kynge Amyntas fearinge the powre of the Persians, voluntarily in maner submittyng hym self, promised to do what so euer they would haue him, and interteyned the Ambassadoure with all kinde of humanytie. Nowe, when to the ambassadours desyre a solempne feast was ordeyned, they required that for the furniture of the feaste certayne noble matrones and their doghters might be brought thyther. Amyntas durste denye them nothinge but commaunded they shold be brought to the feast So when the Persians had well fauored lye washed theyr throtes with wyne, forgettinge all honest sobricity they began to dally w the Ladyes so vnshamefastly, that Amintas and the ponger kinge Alexander his sonne were not a lytle abashed and wery to

see

se their shamefull demenours. Alexander desyred hys father for the reuerence of his age, that he would departe from the banket, and go to his reste, sayinge that he wolde kepe the embassadoures companye. When he had thus conuaied away his father, he pretended greate myrth, and suffered the Persians to dallye and sport with the ladyes at theyr pleasure. At laste he desyred them they wolde ryse for a while, and lycence the ladyes to departe a lytle, for they shoulde come in agayne forthwyth much more gorgiously araied. The lords of the Persians wer very wel content herwyth In the meane season the ponge king caused a pycked sorte of ponge men that had good faces, to be decked like ladies, and to retourne to the banket to whome he had geuen in commaundement, that euery one shuld haue vn

der hys clothes a swearde wherewith in the myddes of the dalliaunce they should kyll the Persians, which thinge was doone in dede. For of these yonge men the Persians were slayne euery one and by this meanes was theyr knauery greuously punished. This Alexander is nombred among the auncestours of Alexander the greate.

Of kinge Scilurus.

SCilurus kinge of the Scythyans hauynge foure score sonnes, when he lay on his deathe bed, called them all afore hym. And commaunded a bunch of roddes to be broughte vnto hym, whyche forthwith he deliuered fyrste to one and then to an other to breake. When euery one of them refused it, because it semed impossyble, hym selfe toke in his own hand a rod

by

by rod and so easelye brake them all, and monyshynge hys sonnes wyth these wordes. If ye shall contynue together in loue and concorde, so shall ye remayne stronge and inuincible, but contrary wyse yf ye dissseuer your selues by debate and sedicion, so shal you bee weake and easye to bee banquyshed.

Gelo.

GElo kynge of Silice at a certaine banket when according to the guise of the contrey the lute was caryed aboute and all the rest dyd synge at the Lute in order, for that was amonges the Grekes counted a thinge of great commendacion and honestye, when it came to the kynges course to plaie on the lute, he commaunded his horse to be broughte into the banketynge house and forthwith he easely and lightely lept vpon him.

Signifyinge by thys hys doynge, that chyualrye is muche moze pzyncelye and mete foz a kynge, then to synge at the lute, albeit in verye dede lutynge is an honest pastime and meter foz gentylmen, so that it is moderatly vsed and be no impedimente to the exercyses of chyualry.

Thys kynge on a tyme exacted money of hys commons, whom whē he perceaued in a hurly burly foz the same, and readye to make an insurrection, he thus sodaynly appeased, he sente them wozde that he woulde but bozowe the money that he required of theym, foz he woulde restoze it them agayne wythin a certayn time Than they willingly gaue their money. By thys gentle sufferaunce and pollicy he bzought about, that he wāted not money necessarye to his warres and neuertheles he had his commons

heartes fast vnto him. Which thynge brought to passe, that he anone had the victory ouer his enemyes, where as peraduenture yf in that sodayne tumult and roze, he had continued to exacted of his obstinat commons vn expediently the thinge that had bene neuertheleſſe lefull, he mighte haue chaunced ſoner in the rage and fury of the people, to haue ben deſtroied of his own comons, thenby his comons to haue banquyſhed his enemyes.

Such a thing it is, other whyles to gyue place to a multitud, and be wiſe done to compaſſe that thinge, which by dyrected meanes could not els be brought aboute. Albeit in dede, thys kynge when the warres were fynyſ-ſhed, conſyderyng the great impzoue ryſhynge of hys ſubiectes whych by contynuall warres and greuous ex-actiõs they had ſuſteyned, he repaied them

them theyr loue. Paule wylleth vs to rendre vnto all menne that is due, to whome tribute, tribute, to whome custome, custome, to whome feare, feare, to whome honoure, honoure. He biddeth vs be subiect to our prince not onelye for feare of the princes indignacion, but euen for conscience. ¶ And for this cause he saith we pay trybutes. This I wryte to thintente we should paye our dutyes wyllingelye to oure prynce and obeye hym as gods mynyster, for so Paule calleth hym, to the terrible dampnacion of the most cursed Anabaptistes, which at this daye goe about to plucke men from theyr allegiaunce and due obedyence vnto theyr prince.

Of Hieron.

HIeron whiche succeaded the forsayde Gelon in the kyngedome, of

of Sicile, saide that no man that freely spake hys mynde vnto hym was eyther importune or greuous. But such as blabbed oute mens secretes these he thoughte hurted theym also vnto whome they blabbed thē, for asmuch as we hate not onelye them that dysclose our counsayles, but also theym that haue hearde such thinges as we woulde not haue knowen.

One vpbraided him, that his breth dyd stynke. He commeth home and chydeth hys wyfe, because she neuer shewed hym, that his mouth sauored. Verely (quod she) I thought that all men had sauered in lyke wyse. These wordes declared an exceading great chastitie of the woman, which neuer in all her lyfe had approched so nere vnto any man that she could feele the breath of hys mouth, saue onelye her husbande.

¶ Thys kynge allo because in the Quene his wyfes presence the poete Epicharmus spake certayne rybawdous wordes, sette a fyne on the Poetes head. If hethen princes thus punyshe knauery and wanton wordes, what ought Christians do, which be expressly by christes mouthe threatened to yelde accomptes for euery ydle worde that procedeth forthe of theyr mouthes.

Demetrius the of sonne Antigonus.

KInge Demetryus was of suche exceadynge clemency, that when he had reconquered the Athenians, whiche seditiously had shrunke from him, and perceaued they wer welnere famished for default of corn he callig them

them togyther, in an open assemble graunted them frely a great quantie of graine. And when in his speaking of these thinges to the people, he chaũced to commytte a barbarysme, pronowncinge a certayne worde otherwyse, then it ought to haue bene pronounced, and one of the assemble interrupted him in his speakinge and shewed hym how to pronounce that worde rightly. Truelye (quod he) for this correction, I graunte you other fyfty thousand buschelles I doubt in thys fact whether we may meruayle at the great benignitie of this prynce towardes them whiche a lytle to fore were hys enemyes, or rather at hys exceadynge courtesye and cyuylytye whiche not onely tooke in good part that one of his subiects corrected him in hys wordes, but also estemed the same worthy of so greate a rewarde.

When

¶ When thys kyng Demetrius had wonne the cytye of Megara, and his men of warr had dispoyled and made hauocke of all togyther, accordynge to theyr maner, it was shewed hym Stilbon was amonges theym. The kynge whiche euer had learnynge in hyghe prycе and admyracyon, badde that the philosopher shuld be brought forth vnto hym. He came, the kynge him louyngly receaued and after he had awhile with gentle communicacion interteyned hym, he asked him if hys souldioures hadde taken any of his goodes from hym. Noman (q the philosopher) hath taken awaye oure goodes for I coulde espye no manne that dyspoyled vs of oure learninge and knowledge. Meanynge, that onelye the gooddes of the mynde (which be the true goodes) be not subiecte to the violence of warres.

Demo

Demosthenes.

DEmosthenes the moste famous and excellente Orator amonges the Athenians, of whome in my former boke I haue made mencyon, on a certayne tyme whyle he was makynge an oration in the parliament house amonges the cõmons of Athens, of most weyghty thynges belongynge to the common welthe & perceued that the people gaue no eare vnto hym, but rather murmured agaynste hym to make hym holde hys peace he stinted of his oracion & sayd he wold briefly tel thẽ a new pleasaunt and pretty tale. The people nowe begynnynge to lyfte vp theyr eares attentively vnto him, Ther was (q he) a certaine ponge man, which had hyred an asse, vpõ whose backe he might

carry

carye certayne stuffe from Athens to Megara. In hys iorney the heate of the daye beyng verye feruente (for it was in the middes of somer) because he could fynde no shade vnder which he mighte defende him selfe from the brennynge heate of the sonne, he toke the fardelle downe of the Asses backe and syttynge vnder the Asse, by thys menes couered him wyth the shadow Whyche thynge when the hakenye manne whyche dyd let him his Asse, espyed, (for he wente wyth hym to bringe home hys Asse agayne) he would in no wyse suffre him, but pusshed him awaye from vnder the shadowe, saying he hyred not of him his Asses shadow, but his asse only. The other contented on the contrary syde, that forasmuche as the shadowe is a thyng so annext and knit to the body that it cannot be seuered from it, he

ought

ought by hys bargayne to haue also the shadow. Thus betwen these two arose a very sharpe and bitter stryfe, in so much that at length the matter came to strokes giuing ỹ one stykely affirming that the asses shadow was not hyred, the other as stiffelye aunswering that the shadowe also was hyred. At laste they goo to law togyther. When Demosthenes had spokē this and had perceaued that the people nowe gaue good eare vnto hym, sodenly he beganne to departe out of ỹ parliament house. The Athenians holding him still and desyrynge hym to tell vp the rest of his tale, he smiled and maketh them this answere. And are ye so desyrous to heare of an asses shadowe, and when I speake of erneste maters ye woul giue no eare: Trulye I would wysh that Chrysten menne might not be lykened to these

Athe

Athenians. The tales of Robyn hod of Beues of Hampton, of syr Guy of warwike with such other fables are gredily red and red agayne.
But the holy Byble of God, whyche treateth of earnest matters, that is to wyt, our beliefe in Chryste, of true repentaunce, of the worthye fruytes of the same, of the dyfference betwene Gods law, and mans tradicion, and of such other thynges touchyng oure goostly helth and saluacyon, we set litle by, yea we dyscourage menne and wemen from reading of it. If we begynne a litle to talke of scrypture, anone we be heretiques. But so longe as we common De asini vmbra, of Robyn good felowe, or of the Fayrye we be good christians.
When it was laied to his charge that he studied eloquence vnmesurably he thus auoided the. In that I study eloquence

quence I declare that I am vnder awe and lawe, and that I would vse no extort power Contrarywyse they that despyse the study of eloquence be commonlye suche as looke to rule the people perforce and which go aboute not to perswade menne with wordes but to compelle them with swordes. Assuredly, I am afrayed leste amonges Chrysten men there be not a few whiche in councelles and assembles seke rather to inforce with threttes & power then with approued reasones to persuade other to agre vnto them. ¶ The cõmons of Athens on a time requyred Demosthenes that he wold accuse a certaine person, which thyng to do when he refused, the people bega to cry out (as their custõe is) against him as though they wold haue killed hym. Then Demosthenes risyng vp, thus began to speake vnto them.

A

A counsaylour ye shal haue of me (O ye men of Athens) whether ye wol or not, but a sklaunderoure ye shall not make me, though ye woulde. Here is to be noted the excedynge greate stomacke and honest herte of Demosthenes whome the commons of Athens (for in them at that time was the gouernaunce) could not bowe from the pathe of iustice for al theyr manacies And shall Chrysten mens mouthes then be stopped from profession the trouthe or inforced to speake vntrouthes for heuy lokes.

☞ When kynge Alexander of Macedonye offered peace vnder thys condycion vnto the Athenians, yf they wold yelde vnto him. viii. citizens, amonges whome was Demosthenes Demosthenes began to tell theym a fable of the wolfe, whiche vpon thys condytyon offered peace to the shepe,

yf

yf they wolde yeld vp the dogges, by the wolfe he vnderstod Alexander, by ỹ dogges those that then had charge of the peoples maters by the shepe ỹ commons of Athens. Thys tale of Demosthenes very wittye stayed the Athenians to deliuer vp from them theyr wyfest counsailoures, whiche with theyr vigilauncy and prudence might chase away their ennies. Let thys fable monysche commonalties what so euer they be, to keepe euer amonges them some wyttye and sage counsaylours agaynst all chaunces stormes.

¶ This moste eloquente Orasoure in his youth, when he fyrst shonld begynne to exercyse the offyce of a common counsayloure, was wont to say to hys familyares, that knowynge within him selfe howe greate enuye, grudge, feare sclander and daunger hangeth ouer his heade now approchyng

chyng to the ministracion of the com
mon wealth, if it were in his election
to chose the one of the two, he woulde
rather runne to his death, then go to
speake in the parliament house or in
iudicial matters.

☞ Demosthenes for his hyghe elo-
quence and wyte was I sayde, chose
of the people to be one of theyr Coun-
saylours, whiche office, consydering
the nature of the people, he sayde he
had leuer forbeare then beare. The
respecte of God, the loue of a mannes
countrey maye woorke muche. But
surely elles, this regard taken away
what man onles he were worse then
mad, woulde be a Counsaylour to a
comonalty or chief ruler, yf he might
chose? If he beare hym selfe a good
man and vpright in all thinges, hys
counsayle and proceadinge can not
please the blinde and ignorant mul-
titude

tude, whose iudgemente is euen ouer thwart and croked. If he be an euell dysposed man and careth neyther for god nor man (as manye be) he shalbee hated and abhorred bothe of god and man. And trulye it is very harde to please a multitude, eyther wyth godlynes or wyth worldlye policie & wytte, which thynge they knowe well ynough that haue had the experience. I speake not this to discourage christen officers and rulers from doynge theyr myniſtration, whiche is bothe godlye and gods owne ordynaunce, as Paule testyfyeth, but rather to cõforte them in theyr callynge, remembrynge, that the more troublesome a charge it is and subiectes to displeasures enuyes, and grudgynge of the people, the more thanke it deserueth of him that at lengthe rewardeth all thynges done with a simple and pure eye.

¶ Of Cato the sage.

CAto the elder was wonte to saye, that he had leuer for a good turne haue no rewarde than for an euell turne haue no punishmente. Signyfying, that nothing is more perilouse to a comon welth, then impunitye, which alwayes allureth men to doo worse and worse.

¶ The same Cato also sayde that he for gaue all men that offended saue hym selfe. Now that man doth pardon and forgyue hym selfe which repenteth not him selfe of that he hathe mysdone. And agayne he taketh punyshmente of hym selfe, whi he with diligence redresseth the thynge that by negligence was committed.

¶ Adhortyng officers and rulers to punish offēdours, and malefactours

he

he sayde, suche as myghte restrayne wycked doers and wolle not: oughte to be stoned to death.

¶ He sayde, he hated that sholdyour which in walkynge moued hys handes and in fyghtynge hys feete, and whyche louder rouled intente, then eryed in fielde. And that captayne or Ruler was starke noughte whiche coulde not rule hym selfe.

¶ He said he loued rather those yonge menne that blushed them that wared pale, because blushing is token of an honest nature, but palenes not so.

¶ He sayde that euerye man oughte most to stande in awe of himselfe, because no man can at any tyme depart from himselfe. So shoulde it come to passe, that whatsoeuer we durste not do in presence of other, we woulde be abashed to doe the same, when we be alone.

☞ When he sawe other Senatoures and lordes of Rome set vp gorgyous ymages in memory of them selues I had leuer, sayeth he, that men shulde aske and maruayle at me, why Cato hath no ymage set vp for hys memoriall, then why he hath one.

¶ Sygnifyinge, that he had rather doe worthy actes to thyntent in time commynge, men knowinge, that he deserued an ymage to bee erected in memory of him, myght wonder why he hathe none set vp in his comendacion and memory.

☞ He admonyshed, suche as bee of great power to vse skantly theyr power, that they may vse it euer. Mening that power by clemency and gentylnesse is made longe, by roughnes, shorte.

☞ Suche as defrauded vertue of her due honoure, he sayd, take away vertue

vertue from youth. Meanynge, by rewardes and promocion yonge mens minds be kindled vnto vertue which yf ye plucke away: a non vertue wyll ware faynte and quule.

☞ He saide a magistrate or iudge ought neyther to be prayed for good men, nor intreated for euell men.

By thys he ment, that it is a great lacke in the iudges yf they muste be prayed to bee indifferente vnto good men sithe they oughte of theyr owne mere mocion fauour honest persons.

Nowe for vnrighteous persones a man to be a suter, it is a token perchaunce of humanity, but a iudge to be intreated for such, surely is a part of a shrynken of iustice.

☞ He sayde that iniurye although it bringeth no daunger to the worker of it, yet it is daungerous vniuersally to all men. Meaning, that the er-

ple of iniury vnpunyshed threatneth iniury to euerye man. For yf it were lawefull to doo hurt without punishment there should be no man sure frō the violence of the wicked and deuelyshe persones.

¶ He saide an angrye body doth nothynge dyffer from a mad man but in tariaunce of tyme. Signifyinge that wrathe is (as Horace the Poete sayeth) a shorte frensy.

¶ Suche he said as moderately and soberly coulde vse the auaunceemente of fortune, be nothinge at all assaulted with the grudge or enuye of ỹ people. For he sayd mē enuye not vs but our goods wherw they se vs adourned and flowyng. Outward goodes be out of man, but the vyce of vsynge them proudly, is within man.

¶ Suche as accustome them selues to be erneste in trytles, he sayd shalbe

in ernest maters, trifelynge.
He blamed the cytizens, bycause they committed theyr offyces euer to al one persones. For me me thig said Cato, ye eyther lytle esteme the offici es of your cyty, or els ye iudge fewe worthy to haue them. wherof the one was to iudg amisse of the publike po wer, ẏ other to haue as euyll opmon of the citizens.
¶ He exhorted yong men, that those which were come vp to dignitie and pormotion by indifferencie, good de menours, prowesse and vertue: shuld not now fouly grow out of kind and degendre vnto worse, but if they wer come to worshyp by ambytion and ex torcions, they shuld nowe yet frame them selfes to a better kinde of life, For so, sayd he shulde it come to passe that bothe they should increase their glory, and these abolysh and wer out
theyr

theyr blottes with their wel doinges ¶ This prudente Senatoure Cato, the more he studied and traueled for the weale of the cytye of Rome, the more the vnthankeful Romanes, hated and spyted hym. Whyche thynge when he espyed, he sayed openlye to the people, that of hys euemyes he was therfore enuied because he continually rysyng enery night and setting aside his owne pryuate affayres traueled in the matters of the common weale, nothing the ingratytude and vnthankfulnes of the people. Assuredly this is ỹ nature of that beast of manye heades I meane of the people, for so the Poete Horace calleth them not wythoute cause. Englande hath at this day a Pryncc incomparable Henrye the eyghte, the hathe vpon hys maiestye Counsaylours attendante not a fewe euen the moste

prudent

prudente and graue personages that could be pycked oute of the realme to gyue holsome counsayle. The hath bishoppes, the hathe teachers a greate manye, both learned and godlye, yet her ingrate chyldren haue not refrayned from treasons, from sedicions, from both preuy and apart grudges and furyes, from sclaunderous reportes, from blowynge abroade and bruting of most shamefull and detestable lesynges and thynges neuer don, spoken nor yet ones thought vpon, as they were ymagyned to haue bene. O ingrate englande. O croked and paruerse generacyon. But I returne to my purpose.

✠ Thys Cato very wyttyly and said that fooles bringe more vtilitie and profet vnto wise men, than wise men to fooles. For the prudente and wyse persones, while they sone espye the errours

errours and mysdemenours of fooles and eschue the same: they become the warer, but fooles not so, for the thinges that they se wel done of wysmen, they haue not the wyt to folowe

¶ A certayne person whiche studyed for nothinge elles but to fare wel, coueted muche to bee familiare wyth Cato. But Cato refused him vtterly sayinge he could not lyue wyth him, that sauered better in his palace then in his herte.

¶ A louers minde, he sayde liued in an other bodye, agreynge to the common prouerbe that sayeth. Anima illic potius est, vbi amat quam vbi animat.

The soule or mynde of man is rather there where it loueth, then where it lyueth.

¶ Of three thynges doone in all his life, he sayde he repented hym, fyrste, yf he commytted any his secretes to a wo-

a woman, seconde, yf to anye place he were caryed by water whyther he mought haue gone by lande. The.iii yf any day had escaped hym by negligence without frute.

Thys Cato for all he was one of the chiefeste Lordes of Rome, yet his chiefe delite and pleasure was in husbandry, in so muche that he wrote also bokes of husbandry. For he sayde that of husbandemen bee engendred most stronge men, most hardy souldiours and persoones least replet with gyle and malice. And when he was demaunded what gaynes was most certayne and beste, he aunswered, to grease or pasture wel, what nexte, to pasture metelye well, what thyrde to clothe wel what fourth, tillage. Why (quod one that stode by) what is it to gayne by vsaunce or lone of money. What is it (q Cato) to kyll a manne.

A certayne persone which rose er-

lye in the mornynge and founde hys hose knawen and eaten of the rattes beyng troubled with this sight, thinkynge it a pronostication and token of some misfortune: He commeth to Cato to aske hys counsayle, and to know of him what euyll this thynge pretēded and signified. Cato maketh him this aunswer. Certes my frend, it is nomonstruous sighte to se rats eate mens hoses, but yf thy hose had eaten the rattes that had ben amonstruous syght.

¶ The Table of the first boke of the gardayne of wysedome.

Agasicles.
Ageselaus.
Agis.
Licurgus.
Socrates.
Aristippus.
Philip king of ma
cedonie
Alexander ẏ great
Antigonus.
Augustus Cesar.
Phocion.
Demosthenes.
Dionisius.

Agathocles. Pitacus
Archelaus. Antisthenes.
Themistocles. Inacharsis
Aristides Seno.
Diogenes Cleanthes
Aristotle Isocrates.
Thales. Philorenus. Solon.

The table of the seconde booke.

Achilles Semiranus.
Alphonsus kynge of Aragone. Serxes
Athanasius. Artoxerxes with ye longe hande.
Sigismunde Emperour. Cyrus the yonger
Plotinus. Cresus.
Cyrus the elder. Amyntas and Alexander hys son.
Artoxerxes. Scilurus. Gelo.
Ozontes. Hieron.
Duke Memnon Demetrius the son
The Egyptians. of Antigonus
Cambyses Demosthenes.
Darius kynge of Cato.
the persians.

Finis.

¶ Flores aliquot sententiarum ex variis collecti scriptoribus.

The flowers of sencies gathered oute of sundry wryters by Erasmus in Latine and Englished by Richard Tauerner.

¶ Huic libello non male conuenient Mimi illi Publiani nuper ab eodem Richardo versi.

EX DONO Bibl. R. Bodl. DOUCE.

☞ Richardus Tauernerus
Britatannici pubi.
S.D.

EN codo hic vobis, florentissima pubes Britannica, flores sentētiarū non nullos (sic enim hunc libellū appellare liber) a flore sui seculi Desiderio Erasmo roterodamo olim excerptos, & modo a nobis dilucide magis quā accurate in Anglicū sermonē versos Quod si bas nostras lucubratiūculas grata manu acipere nō granabimini: erit ꝙ vehemēter gaudeā. Neqꝫ enim vnq̄ me pigebit, quatumuis obstrepāt zoili, in cōmodum vestrū subinde repuer ascere. Si autē hii flosculi videbūtur paulo minutiores, aut forsitan esitā nugaciores q̄ vt i vulgus edātur (q̄ q̄ he nuge equātū vis minute seria ducut) animū cerre meū vestri studiosissimū in probare haud sane poteritis. Bene valete.

¶ Aliquot sententiarum Flores ex variis collecti scriptoribus per Desid. Erasmum Roterodamum una cum interpretatione Richardi Tauerneri Serenissimo regi Anglie a bannula Signatorio.

The Sayinges of Pittacus.

Dificilia, que pulchra. Goodly thinges be hard.

Magistratus virum arguit. Authorite or office vttereth what the man is.

Prudentis est prospicere ne quid eueniat mali, fortis tolerare, si quid forte obtigerit.

It is a wyse mans part to forse ẏ no euil do chaũce vnto hym, and againe it is an hardye mans part to suffre if any euyl do chance him.

Nec ui calamitatem suam exprobraris.

Upbrayed no man of his misfortune.

Uxorem equalem ducito.

Marrye a wyfe of no higher byrth or state then thou art thy selfe.

Bias.

Valere corpore, nature munus est. Diuitie dãtur a fortuna. Sapientia animi bonũ est.

To be strong of bodye is the gyfte of nature. Ryches is gyuẽ of fortune, & wysedome is the good thynge of the mynde.

Ita dispensa tempus, quasi et diu victurus et mox moriturus.

So dispose thi time, as thou shuldest both liue longe, and also dye shortly.

Delibera lẽte, quod decreueris cõstãt vrge.

Take longe aduysemẽt, but the thig ẏ thou hast ones determined set vpon it constantly.

Ne precepi sys ad loquendum.

Be not headye or rashe to speake

Pessimi consultores sunt ira & precipitātia

Wrath and rashenes be two ẏ worst counsaylers that can be.

Sapiens omnia sua bona secum portat.

The wise man carieth al his goodes wyth hym.

Cleobulus.

Amicos beneficiis foue, quo fiant amiciores, inimicis benefac, quo fiant amici.

Mainteyne thy frendes with benefytes to make them more frendlye, and do good to thyne enemyes, to make them thy frendes.

Egresturus domū, tecū expendito quid foris agere velis domum vbi redieris, quid egeris reputato.

When thou goest from whome, pōdre w thy selfe what thou wilt do abrode and whē thou returnest home record with thy selfe what thou haste done.

Audiendi quam loquendi studiosior esto.

Be more desyrous to here, thē to spek

Voluptari frenos inicito.

Brydle thy pleasure.

Vtrori presentibus alus nec blandire nec turgium facito.

In presence of other, neyther flatter thy wyfe nor chide her.

Rebus secūdis ne esseraris, aduersis ne deliciaris.

With prosperity be thou not lifted vp and with aduersity be not cast down.

Periander.

Voluptas cito perit, honos immortalis est

Pleasure sone perisheth, but honour neuer dyeth.

Tuta res quies, periculosa temeritas.

Quietnes is a sure thinge but rashnes is daungerous.

In rebus prosperis esto moderatus, in aduersis prudens.

In ꝓsperity be sobre, ī aduersiti wise cura potest omnia.

Diligence and study cā do al thinges

Anacharsis.

De arte non iudicat nisi artifex.

of a crafte can no man iudge but the craftes man.

Ex alienis vitiis disce quam foeda sine tua

By other mēs vices lerne how foule thyne owne be.

Linguam, ventrem, et pudenda cohibe.

Charme the tonge, bely and printes.

Thales.

Difficillimum est omnium nosce seipsum.

It is the hardest poynte of all, a man to know hym selfe.

Que in aliis damnes, ipse ne feceris.

Suche thynges as thou doeste condemne and blame in other, doe theym not thy selfe.

Amicorum non minus absentium quñ presentium memores esse oportet.

It behoueth vs to remembre our frẽdes aswel absent as presente.

Animus honestis artibus excolendus est, potius quam forma corporis componenda.

A man ought rather to garnysh hys minde with honest artes, thẽ to decke the forme of hys body.

Ne queras fraude ditescere.

Seke not to grow rych by falsehod.

Qualem gratiam retuleris parentibus tuis, talem expecta & a liberis tuis.

Suche thanke as thou hast yelded to thy parentes, loke for the lyke of thy children.

Virtus fidelior est iureiurando Solon.

There is more truste in honestye then in an othe.

Quod preclarum est, accurate agendum.

A thyng of excellent out to be tynely done.

Amicum ne temere recipito, receptum ne reiicito.

Receaue no man rashly into thy frēdshyp and when thou hast receued him cast hym not of.

Impera, sed prius edoctus imperio parere

Desire to beare some rule, but fyrste lerne to be obedient vnto rule thy self.

Cum regibus, dixit Esopus, aut omnino non loquendum, aut que sunt iucundissima loqui oportet.

With kynges (said Esope) it wer best ether not to speake at all, or to speake thinges most plesaunt.

Immo inquit Solon. Cū regibus aut omnō nō loquēdū, aut q̄ sunt optima loq oportet

Naye sayeth Solon. With kinges it were best ether not to speake at al, or to speake the best thinges.

Ratione pareto.

Obey reason.

Malorum consuetudinem fugito.

Eschue ỹ felowshyp of euell disposed men.

In defunctum maledicta ne congerito.

Rayle not vpon him that is deade.

Filius ne patentem alere cogitur, a quo nullam artem edoctus est.

Let not the son be compelled to fynde his father in his extreme powerte and nede, of whome he hathe not beene taught or brought vp in any science, or occupation.

Vite finem spectato.

Praise no man for blessed and happy tyll thou se the ende of his lyfe.

Chilo lacedemonius.

Si dixeris que vis, audies que non vis.

If thou speake what thou wilt, thou shalt here what thou wylt not.

Damnum turpitur lucro potius esto.

Preferre damage afore foule lucre.

Ne lingua precurrat animum.

Let not the tonge run before the wit.

Que fieri non possunt ne tentes.

Assaye not the thinges that can not be brought aboute.

The touche stone tryeth golde, golde tryeth men.

Amato tanquam osurus, oderis tanquam amaturus.

Loue as thoughe thou shouldest in tyme coming hate, & hate as though thou shuldest in time commyng loue.

Aristipus.

Opes eiusmodi tibi para, qui naui fracta simul cū domino enatent.

Sebe the such riches which yf ẏ ship breake maye swymme togither with the owner.

Fortune bona vatii casus eripiunt bona animi que sola vere bona sunt, nec incendiū nec naufragium potest eripere.

The goods of fortune be takē awaie by sundry casualtyes but the goodes of the mynde which be onely the true goodes can be take away neyther by fyre nor by shypwrake.

Discepuer, que viro sunt vsui futura.

Learne when thou arte a child suche thinges as shalbe profytable to thee when thou art a man.

Theophrastus.

Preciosissimus sumptus est tempus.

Tyme is the most precious cost that a man can bestowe.

Antisthenes.

Regium est audire male, quũ feceris bene.

It is geuen to a king, though, he doe neuer so wel yet to be euell spoken of.

Satius est in coraces quam in colaces. i. in coruos quam in adulatores incidere, Illi mortum exedunt hi viuum etiam.

It is better of the twane, to fal amõges a sort of rauẽs then amõges flatterers. The rauẽs eate a man whẽ he is dead but ẏ flatrers eat him quicke

Quod rubigo est ferro, hoc liuor est homini.

That ruste doth to yron, that doth enuye to man.

Fratrum concordia quouis muro tutior.

The concorde of brethren is surer thẽ any stone wale.

Precipua disciplina est dediscere mala.

The chefest lernig is to vnlern vices.

Diogenes.

Vir bonus dei simulachrum est.

A good man is the image of god.

Amor ociosorum est negotium.

Loue is the busynes of loyterers.

Miserrimares est senex egenes.

Nedy age is a thyng most miserable.

Perniciosissime mordent, ex feris bestus obtrectator ex cicuribus adulator.

There be two whych byte most dedly of wylde beastes, the backbyter, & of came the flatterer.

Gratia blanda est mellitus laqueus.

A flatrig spech is a hony swet snare.

Qui preclare loquuntur nec faciunt, cithare similes sunt que sona aliis, ipsa nec audiens, nec sentiens.

They that spake gloriousli but do nothing therafter thē selfes, be like to a harpe which maketh a sound to other but it self nether hereth nor perceuieth

Frustra viuit, cui vt bene viuat nulla cura

He lyueth vaynly which hath no care to lyue wel.

Qui forma decoris indecore loquitur, ex eburnea vagina plumbeū educet gladium.

A goodly persō that speaketh vngood lye wordes, draweth forthe aleaden swerd out of an Iuerry skaberd.

Seruit heris, ĩprobi seruiũt cupiditatibus

Bonde men be thralle to theyr Maysters, and wicked mẽ to theyr lustes

Erudito iuuenib9 sobrietas est, senibus solatium pauperibus diuitibus ornamentum

Lernyng is to yong men a sobrenes, to old mẽ a solace, to pore men riches to ryche men a garnishment.

Nobilitas, gloria, diuitie maletie sunt velamenta.

Nobiletie glory, riches be the clokes of naughtyne.

Que supra nos, nihil ad nos Socrates.

The thinges ẏ be aboue vs, perteyne nought vnto vs.

Hoc vnum scio, me nihil scire.

Thys one thing I know that I know nothynge.

Socrates.

Vt in oĩ malo punico granũ aliquot putre est ita nemo reperitur vndiquaque purus

Lyke as in euery pomegranat (vicio ther is some kernel rottẽ: so ther is no mã foũde throughly cleane frõ vyce.

Zeno ciliensis.

Nõ qui magnus, statim bonus est, sed quisquis bonus, (dem et magnus est,

It folowethnot, that whosoeuer is great is forwith good, but whosoeuer is good, the same is also greate.

Ideo natura dedit homini aures duas, os vnicum, vt plꝰ audiamus quam loquamur.

Nature hath gyuen man therfore. ii eares & but one mouth, that we shuld be redyer to heare then to speake.

Auribus attrahendi sūt homines potius quā pallio, id est persuasione magis quā violentia.

Men ought rather to be drawen rather by the eares then by the gowne, that is to saye, rather by perswasyon then by vyolence.

Themistocles.

Optat habere viros regentes pecunia, quā pecuniam essent cum viris.

It is better to haue men wāting monye, then monye wanting men.

Pericles.

Amicum esse licet vsque ad aras.

A man may be a frende, but he muste goe no further with his frend the tyl he come to the aulter, that is he maye offend

offend god for his frendes cause.
Non licet in bello bis pecare. Lamachus.
It is not lawfull in battel to make a faulte twyse.
Iphicrates.
Indecora sapienti vox est, non putarã, aut non expectaram.
It is an vncomly sayinge for a wyse man to say I wold not haue thoght it or wold not haue loked that it shuld haue come so to passe.
M. cruius.
Prestantius est imperare aurum habentibus viris quem habere aurum.
It is far better for a man to beare a rule vpon men hauing golde, then to haue golde himselfe.
Cato senior.
Mirum eam ciuitatem saluam esse posse, in qua minoris veneat bos quam piscis.
It is meruayle that, that cyty can be safe, in whiche an oxe is solde for lesse price, then a fysh is sold for.
Musonius apud. Gellium.
Si per laborẽ honesti quippiã egeris, laborabit honestũ manet, si ꝑ voluptatẽ turpe quippiã feceris, voluptas abit turpido ma.

If through labour thou shalt worke anye worshyp: the laboure vanisheth and the worshyp tarieth. But yf thorough pleasure thou shalt worke any shame, the plesure vanysheth and the shame taryeth.

Sententiarum in signium.

Finis.

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A a 6